

Israr Auliya



The mausoleum of Hadrat Khaja Fariduddin Ganj Shaker

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This is a very old book "***Israr Auliya***" which is about the advice and discourses of the spiritual master Khaja Fariuddin Ganj Shakar and for the first time I am translating this book into English. This translation of the most ancient and celebrated Persian book about Sufi'ism will, I hope, be found useful not only to the number of students familiar with the subject at first hand but also by many readers.

This is a very old book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details of advices by the spiritual master Khaja Fariduddin Ganj Shakar by Baderuddin Ishauqe are added in this book and also in this book there are some great achievements which are not yet known to the general person are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Introduction

There are lots of praise to the Lord of the worlds and due to His favour and kindness the person of grace, the king of pious persons, the Qutub (highest cadre in spiritual pivot) of the world, the heir of the prophet, the crown of the holy persons, the sun of Arif (mystic) persons Khaja Fariduddin Ganj Shaker. So I have heard many good pieces of advice and instructions with me for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual path) of Sufism and words of piety, benefits of the saintly court which told by Khaja Fariduddin Ganj Shaker and which I have collected and gathered in the book *Israr Auliya*.

When the honour of kissing the feet of Khaja Fariduddin Ganj Shaker was available to the well wisher who is among the Darwesh persons, and known as Baderuddin Ishaque who is the servant of mystics and who is collecting the saying in this book. Then at that time Sheikh said with his holy tongue, " Oh : Darwesh for the secrets and Anwar (lights) there should be required wide courage in this matter. So that the secrets of the friend will be firm with him and with its help who can make his position in this matter. If there will be disclosure of one secret, then the secret will be destroyed as it was happening in the case of Mansour Hallaj. Because these are the secrets of the friend. So the secret which was available to the man by the divine light, then it should

not disclose by him. It is generally known and famous that those who will disclose the secret of the king then they are not suitable to keep the secrets of the other persons."

Afterwards he said, " Oh : Darwish there are 70,000 secrets of Allah are there and which are sent down into the hearts of holy persons from the world of light. So their heart should try to search for the secrets. But oh : Darwesh the first stage is that when divine light of the secret of Allah will befall on the lover and from which even smaller portion the of divine light will be out from there, than with that there will be a cause of enlightenment in the whole world. So in this way one should be true in this matter and which is must so that he should be able to know all secrets of his friends and he should not disclose its smaller portion in this matter. In the first place if he will disclose the secret, then he will be deemed a as less courageous person so he will be not eligible for the secrets."

He said again that, " Oh: Darwish in the book *Mashaiq Tabqat* in which it was written that when somebody will be informed about the secret, then if he is not bearing it then he will be punished for disclosing the secret. And he will get such punishment like such person, one who discloses the secrets of the kings."

Afterward this servant of Darwesh persons, helper of indigent persons and poor persons that is this weak person Baderuddin Ishaue, who is author of this book and when this slave was getting the chance of kissing the feet of the sky and ability Khaja Fariduddin Ganj Shaker the Sheikh was kind enough to me and honoured to accept my pledge (bait) there and he was also kind enough to me and put on my head the four ends Turkey cap which is a treasure of both worlds for me.

Israr auliya

1.

The discussion about the secret of holy persons

**Khwaja Mansour Hallaj and the disclosing of the
secret of Allah**

When the honour of kissing the feet was available to the well-wisher on the 18th Shaban in the 831 Hegira year, Sheikh told by holy tongue, " There was a sister of Khaja Mansour and she was used to go to the jungle in the Baghdad and worship there and at the time of her return from such place, then there were being commanded by Allah to give her one cup of heavenly wine in her hand and she used to drink it and goes back to her house. When Mansour was learnt this information then he was began watching her secretly in the jungle.

Once she left her house, then Mansour began following her and he was reaching the jungle and he was watching everything there. In the last part of the night when she was finished her worship, then the angel was brought the cup of heavenly wine to her and she began to drink some of the wine and still there was remaining of wine in it, then at that time Mansour came there while calling, "Oh: sister to keep his share in the cup." When she was turned back and she saw Mansour was there so she was regretting that one of her secret was revealed in this matter and she told to him, "Mansour if you will drink it but you will not bear it."

In short Khaja Mansour drank one sip of the heavenly drink, then he was went on the condition of intoxication.

In what is considered the most compelling entry in this book, the author relates the story of the execution of Mansour Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation. So her sister began weeping and she said to him, " Oh : Mansour, you are a less courageous man you not only brought insult on yourself but also insult on me along with you."

Afterward Khaja Mansour came to the city and he started saying the world, 'I am the truth' in a state of

ecstatic contemplation, so he was sent to the cross. Her sister went there and she said to him, " Oh: Mansour did, I haven't told that you will not be able to bear the secret. So for this reason you will be killed in this matter."

In short the mankind began saying about Mansour that he was a brave man who was killed on the way of his friend. Upon this her sister told them, " Oh : careless persons if her brother was a brave man then he would have not become intoxicated upon drinking a little wine of love so he was not brave and he was becoming intoxicated in this way." Then she described about her narrative that, " Since about 20 years she used to get one cup of secret from the friend and she used to drink it, and she never becomes intoxicated and she will daily demand more and more."

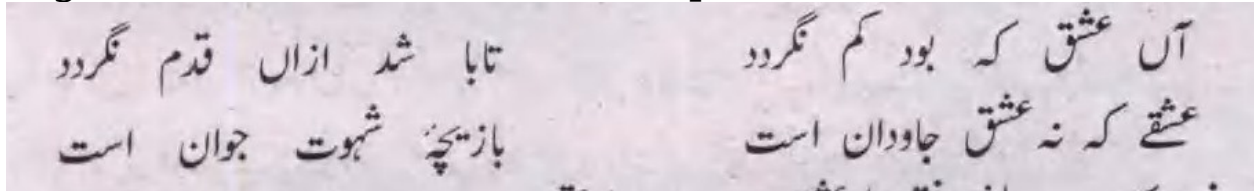
Upon finishing the details of the above benefits, then Khaja Saheb began weeping and he was becoming unconscious. When he was becoming conscious then he said, " Oh: Darwish persons in the way of Allah, there are such persons are there who used to drink many 100,000 of the secrets of the rivers of the friend in one moment but they will not show any effect of their drink in this matter."

Afterwards, he said, " Oh: Darwish, if one who is firm in the love and he is not true in his pledge so know that on the day of judgement he is will be ashamed in the love."

Afterwards he said, " In his history book Qazi Hameeduddin Nagori wrote that on the day of judgment there will be commanded to present Majnu (desperately in love) there. When he will present there, then all holy persons will be also called there as they are the claimants of the love of Allah and they will be asked if they were claimant of love of Allah, then why they did

not become the lover like Majnu who did such love with Laila. When he was living in the world he was always drowned in the love Laila and he was also dying in the love of his beloved Laila. When at the time of resurrection, when he will be there, then he is also drowned in his love of Laila."

Afterward, he said, " Oh: Darwish, Nizami Ganjavi who was a great man of grace and whatever he was writing about the mysticism that no one did write such record. Once he was present at the meeting place of Darwesh persons in which choristers (Qawwals) sang the following two couplets and due to this reason there was different effect and a condition of the surprise which was prevailed upon the people and if it will be demanding such time in 100 years then it will not be regained later. The Persian couplets are as follows. "



Afterward, he said " Oh: Darwesh, the Fakir (indigent) persons are the people of love and Ulema (learned persons) are persons of wisdom so there is available difference in between them for this reason." Again he said, " Oh Darwesh, the persons who are eligible for this work are those who have love and wisdom in them. On the way of mysticism the love of Darwesh persons is overwhelming on the wisdom of Ulema persons. In this situation, he said, "One Darwesh who was his friend whose name was Bhaiya and he was belonged to a person of the recital and realization when he used to walk on the way like intoxicated person and used to walk in an ecstasy."

From the worldly love to the love of reality

Afterward he said, “ Oh: Darwesh one person in his youth period was become lover of one woman. One night he went to the wall of the house of the beloved and he was standing near the window and his beloved lowered her head from the window and both of them began to talk with each other and they were engaged in the talking of love from evening until the time of dawn and at the time of the Fajr (morning) prayer they thought it was the Eisha (night) prayer. And when they watched again, they find it was time of dawn. And suddenly there was a divine call in which it was heard “ Oh: young man you have finished the time from evening to the morning in the love of the woman. How you ever did fall in the love Allah.?” When the young man heard this, then he was repenting in this matter and busies himself in the invocation of Allah.

Afterward, the Sheikh of Islam began weeping and he said, “ In such secrets one is that who was returned back towards the love of Allah so Darwish, one who will find such liking with him then how he will love with the unrelated person.”

In this situation he said, “Once Majnu (desperately in love) heard that Laila was giving sadqa (charity) at her place so he stood with wooden cup and he began wandering here and there. Laila was given something to all but she did not give anything to Majnu and she did leave the place and entered back into her house. At that time, Majnu began dancing with merriness and joy. The people blame him, what is the situation in this matter that she did not give you anything or she did not pay any attention towards him.?” Majnu said, “ Surely she did not give him anything but she saw him there.”

Afterward the Sheikh of Islam began weeping and he said, " The importance of this thing is known to such person, one who will be drowned in the river of the love or who will get his sustenance from the invisible running stream."

Afterward he said, " One who is a claimant of love and affection, then he will knock the door of the beloved till there is soul available in his body. So that at any time it will be opened and he will get position in this matter."

Afterwards he said, "Oh: Darwesh in the Bani Israel nation, one mystical person who was worshiped for a period of 70 years. At that time there was a command of Allah was sent to the prophet of that nation, " To inform the mystic person that he should not give him trouble in the worship as his worships is not accepted by Him." When the prophet has informed the news on this matter, then the mystic person began dancing in this matter. When he asked the reason in this matter, then the mystic person told him, " His sincerity is not accepted, but he is be considered and he was remembered by Him."

Afterward he said, "In this way such person is true and the lover one who bears the difficulties and problems of the world of secrets which will be sent down to him and for which he should be patient and in the agreed condition in this matter. So it is mentioned in the holy Quran as follows."

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَبَّتْ أَقْدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Afterward, the Sheikh of Islam was recited two couples of Persian poetry and for this reason, there was special condition and a surprise was prevailed upon him.

Afterward he said, " Oh: Darwesh, in the person who is having secret should have such personal power with

him so that he should protect the secret of Allah with him when it will be sent down to him.”

The secrets of the friend are beautiful

Afterward, he said Khaja Moinuddin Sanjari wrote that the secrets of the friends are beautiful and which enter into the heart of the beautiful love. Due to this, “When asked with Yahiah Maaz Razi why he was not seen any time talking or laughing?” Then he said, “Always there are divine light and secrets which will prevail upon his heart. So in his heart there will be light and secrets of his friend will be there then how he will be busy in talking and laughing with other persons. So there will talk and laughing will be done when there will be a command that

“ *Weasel al Habeeb al Habeeb*”. It means the friends have met with his friend.” In this situation he said, “When Umar Bin Qattab (R.A.) was asked what thing you were seen and become the friend of Allah.” He said, “Once he was sitting there and he was given the mirror of the love in which he has seen one stature on him so he was falling in love and made his requests of repentance in this matter that this grace should be given to him. There was command there that he should not disclose this secret to others. So that he will be eligible of other secrets in this matter.”

Afterward, he began weeping and recited one Rubai (quatrain) which he once was heard by Hameeduddin Nagori in one meeting place.

The favour of Khaja Hasan Qaqani

Afterwards he said, “Oh : Darwesh Khaja Hasan Qaqani was walking on the way and during that time his

mustaches were increased so one barber told him to come towards him so that he will shave him. He told him, "He did not have money with him." The barber told him, "He can pay him later." When the barber was finished his shaving under a tree, then he was looking at the sky and he said, "Oh : Allah what I will make a request in this matter.?" Still Khaja Saheb did not finish his request, then the tree was shaken, and with red Dinars of gold the earth was filled there and the barber was surprised in this matter. Khaja Saheb told him, "Whatever he wants, he can take the Dinars from there" and saying this he left that place.

Afterward the Sheikh of Islam said, "Oh: Darwesh the holy persons used to do such things and give grace to every helpless person and left from there."

Afterward he said, " Oh: Darwesh one lover used to make requests every morning so that to get the love of the friend and to get lost his personality.

One day he was burning down in his fire of the love and he became alone in this matter. So, Darwesh when the love of the friend comes then there will not be two there. So there should be singular in the case of the love so that he will be able to enter into the house of the meeting of the friend. If there will be no such case, then he will be not able to enter into it."

Afterward, he began weeping and recited the following Masnavi (verse comprising couplets) and he said he heard this from meeting place of Khaja Bakhtiar Kaki and still he is in fond of it and which is as follows.

تافس من ز عشق دوست زدم خاست ازما لے دوئی جز دوست

The worship of Zulekha

Afterward, he narrated the following event in the overwhelming fondness, "When Prophet Yousuf (A.S.) was married with Zulekha and she was accepted the religion of Prophet Yaqoob (A.S.) and she was engaged in the worship of Allah. Prophet Yousuf (A.S.) used to run behind her, but she was used to avoid him in this matter. At that time Prophet Yousuf (A.S.) said to her, " Once there was a time that she used to run behind him, but he used to ignore her. But now he used to run behind her, but she used to ignore him so what is reason in this matter.? " She said him, " Oh : Yousuf in those days she did not have the friendship of Allah. So she was away from His devotion. She did not have a friendship of nobody except with you. So I think that there was you only with her at that time. So for this reason she used to run behind him. But now she was recognized Allah so she used to worship Allah in this matter. She reached to the stage of the observations from the stage of endeavours and His friendship was established in her heart firmly. So : Yousuf now you and like you of 100,000 persons who are better than you are not in my sight. When she was becoming a lover of the Allah, then how she will love the unrelated thing, then for this reason she will become the false claimant or she will become not true in the love of Allah."

Afterwards he said, "Oh : Darwesh when Prophet Mosa (A.S.) was requested to sighting Allah, *Rabbi Arni Unzar Alaink*, then there came the command of Allah, " Oh : Mosa what rudeness you have done in Our court by requesting to show Our sight because We have promised that unless the last prophet and his nation which are Our lovers will not have Our sight till then the other person will not able to have Our sight." So, Darwesh because Prophet Mosa (A.S.) was overwhelming with

the fondness and love of Allah, therefore, did not hear this command and he again was requested Allah in this matter". So there came a command that "Oh : Mosa you witnessed a glimpse of divine light (*Tajall-e-Ilahi*) but you will not bear it." So Mosa said, "Yes, he will bear with it." So he commanded on the mount of Senai and to pray there two rakat and sit on the two legs with respect and attention there so that there should be Our divine light. When there was the fall of a small portion of divine light there and due to this affect the mountain was shattered and the Mosa (A.S.) was there in condition of un-consciousness for a period of three days on the mountain of Senai. Then he was heard a call, "*Waqir Mosa saiqan*". " Oh : Mosa (A.S.) did not We tell you that you will not bear the power of the divine light." Then there was command of Allah, "Oh : Mosa (A.S.) you were becoming un-conscious due to the little portion of Our divine light and you have disclosed our secret. There will be Our many such slaves who will born in the last days of the world and they will be in the nation of Prophet Mohammed (peace be upon him) and for whom there will be Our divine light of 1000 times daily, but they will not exceed a little in this matter and they request further in this matter as per "*Ana mustaq ela Habib*".

Afterward he said, "The fire of love is such that which will only be settled in the heart of the Darwesh person and it will not establish in other places. If the person of invocation of Allah will make sigh from his chest then all things which exist from the east to west will be destroyed for this reason."

The command of Allah to Prophet Mosa (A.S.)

In this situation he said, "Oh: Darwesh when there was a fall of divine light on Prophet Mosa (A.S.), then he was enlightened with love of Allah." Afterward, he said, "When he was began burning with the light of the love, then he was gone behind the gold and silver, but both of them were not remained and burnt down." Then there was command of Allah came and in which he was told "If you will hide in 100,000 veils then all will be burnt down. If you want to keep safe then beg for the dress from the rag dress person and make veils for you which will be not burnt down." When he followed it, then even a thread of the rag dress was not damaged and not burnt in this matter.

The secrets and divine light

Afterward, the Sheikh began weeping and he said, "Oh: Darwesh it should be clear that whatever there is in the existence of the Darwesh and all that was created by the divine light. So which is the reality, then how it will be burnt down.?" He also said, "The Darwesh persons were born by the following things."

1. The earth of the love
2. The divine light

Afterward he said, "Oh: Darwish in the book *Zad al-Muhbin* it was written that when Allah want to create the lovers in the world of existence with his knowledge and power, then he saw the area of the earth with his fondness and fervour, divine light and by the look of secret of love and due to this reason that area of the earth was begun shaking and, in the beginning, it was in the condition of intoxication and it was began crying and made request as follows."

“The Lord of two worlds it is desirous of Your sight. From that land the lovers of Allah were created. For this reason, there will be a zeal of love to the Darwesh from their beginning to the end of their lives and they will be always drowned in the river of love.”

Afterward he said, “One lover of Allah used to say in his hymns that oh : Lord of the worlds, if you will send him to hell or burn him on the day of judgement, for the sake of your majesty and honour, I will swear that I made a sigh at the door of the hell at that time so which will swallow all fire of the hell and so it will make the hell worthless. When he was asked, “Oh : Khaja what are you talking about this matter.? How the fire of the hell will be swallowed.?” He told, “Because against the fire of love if there will be 100,000 fires will be there in the hell then if the person of love will make a sigh from his chest then all will become worthless due to this reason and there is no fire than the fire of love which is faster than it.”

Afterward he said, “Oh: Darwish, in the chest of the Darwesh there is such type of fire is kept and from it, God forbid if one fire particle of it will be leaving from there, then from empyrean to the nether region all things will be destroyed by that fire.”

Afterward, he was reciting the following one couplet and its meaning and interpretation is as follows.

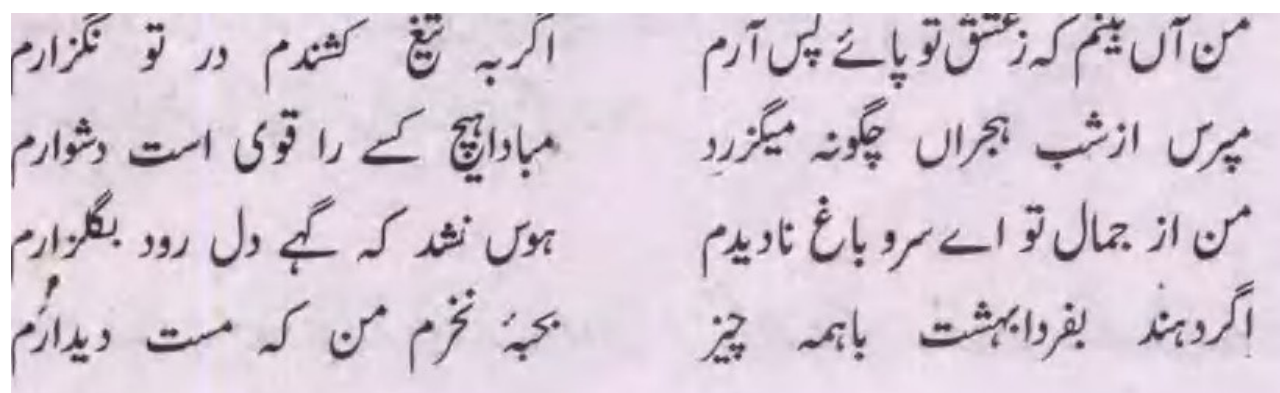
“ In the chest of the lovers, there will be such great grief is hidden there.”

He was used to reciting the above line of poetry and used to become unconsciousness, and when he was gaining back his conscious then he said, “At the following three times the mercy of Allah will be sent down.”

1. At the time of ecstasy on the persons in the meeting.

2. At the time of discussion about Darwish people.
3. At the time when the lovers will be drowned out in the condition of the divine light.

In this situation he said, " Oh: Darwish, one time Khaja Bakhtiar Oushi, Qazi Hameeduddin Nagori were engaged in the meeting of the ecstasy. They were engaged there in one night and day in it, but at the time of prayer, they used to perform the prayer. During this period he caught my hand and began flying and also he was dancing there." The Qasida (encomium) from which ecstasy was started is as follows."



Afterward he said, " Oh: Darwish once, he went to see one Darwish, who was a man of status and who was in fondness and fervour and due to grief and ecstasy he used to put his head every time in prostration and he was used to standing up and he was used to reciting the following couplet and its meaning and interpretation is as follows.

" This life and he himself belong to the lover and if there he will possess 100,000 lives in his body, then he will sacrifice his lives for the sake of his beloved."

I began counting down that he was going into prostration for 1,000 times and every time he used to become un-conscious and he was used to putting his head in the prostration."

Upon finishing the details of the above benefits, then Khaja Saheb engaged himself in the invocation of Allah so for this reason the well wisher and all other persons left from the meeting place.

2.

The reality of Abid (worshipper) and the Darwesh

When the honour of kissing the feet of the Sheikh was available to the well-wisher and in the meeting place Darwesh Kamaluddin, the local ruler of Ajudhan and some other Darwish were present there who were coming back from the visit of Makkah in the meeting place. The Sheikh was told by his holy tongue , “ Abid are called such persons whose zaher (manifest) and batin (innermost) should be adorned with reality and they should keep away from the following things in their manifest and innermost.

- 1.Show
- 2.Greediness
- 3.Hatred
- 4.Impurity

And they should do sincerely for the sake of Allah and not for the show of the mankind. Because Abid (worshipper), who do worship for the sake of the show, then his innermost will be spoiled. And his every worship will be returned back and throw down on his face. But on the way of mystic it is possible that there will be a disturbance in his faith for this reason.”

Afterward he said, “ There are such Abid persons are there and whose manifest is well decorated and they do more worship to show the mankind, but in the innermost they will not go near friend.”

Four kinds of worshippers (Abid) persons

Afterward, he said, “ There are four kinds of Abid persons.”

1.Their manifest is well with sincerity, but the innermost will be not good.

2.Their manifest is not well with sincerity, but the innermost will be good.

3.Their manifest and the innermost will be not good.

4.Their manifest and the innermost will be decorated with sincerity.

Afterward, he said, “ Oh: Darwish listens, the person whose manifest is well decorated, but their innermost is not good and they are such people who do much worship to show the mankind and they like the mankind so much and they engage their hearts in the world.”

An Abid (worshipper) person of Israeli nation

Afterward he said, “ Once in the Israeli nation, one Zahed (mystics) worshipped for a period of 500 years and when he was dying, then he was seen in the dream with the fire collar in his head and the shackles of fire was on his feet. There was a fire was burning around him and the angels were beating him with maces to him and he was calling for the repentant. He was asked, “You were Zahed (mystic) and you have worshipped Allah for a period of 500 years, then why is so such your situation with you there.?” He said, “ Oh: Muslim persons whatever he used to do the worship of the show to the mankind only. In the innermost he was engaged in the world. So for this reason his worship of 500 years was rejected by Allah and was thrown down on his face and there was command of Allah in this matter that this

Zahed is deserved for hard punishment so he should be punished severely.”

The Sheikh of Islam said, “ Oh: Darwesh, then a second group whose innermost is well decorated with sincerity, but they manifestly are not found good with them and they are mad people who are engaged with Allah in their innermost way but in their manifest they do not have anything and no arrangements cannot be seen with them.”

Afterward, he said, “ The mad people used to engage in the worship of Allah in such a way that nobody knows this matter. Because nobody knows about their condition of the manifest.”

The disclosing of the secret of the Darwesh

Afterward, he said, “ Once he was seen one mad person who was in the condition of insanity for a period of 60 years, but he was used to engaging in the worship of Allah to such extent that there was prevail light on his face but he was un-aware of the light. So I have seen him busy in the reading of the holy book in one night. At that time there was light from him, which was spreading from the empyrean to the veil of greatness. So I went forward to get some share from that grace.” When he heard the sound of my feet, then he turns towards me and he said, “ Oh: Darwesh as you have come to know his secret so keep it secret with him and not disclose it.” He said this and he was looking at the sky and he said, “ Oh: my Lord, as you have disclosed my secret so now there is no place for him in this world.” And he was still talking and he was dying suddenly there.

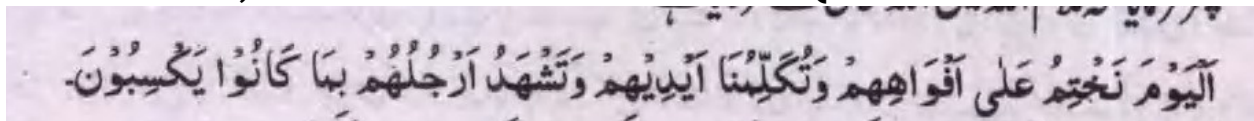
Afterward he said, “Oh: Darwesh the people whose manifest and the innermost is not good are general

people of the world. They do not have information about sincerity. But the people whose innermost and manifest are decorated with sincerity are Mashaiq (learned) people. And by chance if some sincerity will be disclosed as a show, then, for this reason, they will engage themselves in the endeavours until that time they will be free from a show of that sincerity in this matter.”

Afterward he said, “ The Mashaiq are such persons when there will be condition prevail upon them, then if there will be an attack of 100,000 of swords or if they will be cut into many pieces then they do not have knowledge in this matter or they know nothing about it.”

Afterward he said, “One person came to see one Darwesh and paid him respect and requested him to remember him when on him prevail the condition of the love of Allah with him. The Darwesh smiled and he said to him, oh: person at that time and in that condition, there is very much regret that if I will remember you in that situation by leaving Allah there at that time.”

Afterward, he said Allah said in the Quran



“It means whatever there are doing in the world and at the day of judgment, their body parts will witness in this matter.”

What is Darweshi (mysticism)?.

Afterward he said, “ Oh: Darwesh, the Darwesh have made themselves as dead persons in their lives in the world and they kept themselves from all other things and shorten their hands so that not to take the thing which is

not suitable for him and made their tongue dumb so that's not to say something which is not suitable for him. And made the legs lame, so that not to go somewhere which is not suitable for him. So those are such type of people who are really having reached near the nearness and due to the grace of Allah on the day judgement they will free from the punishment."

Afterward he said, " Once he was seen one Darwesh in Baghdad and he was engaged very much in the worship of Allah and he was a person of grace, of Allah. Once he left the mosque after Friday prayer and his eyesight was looking at one woman there and he suddenly covered his two eyes with his hands and he was beginning saying 'Ya Gafur (The forgiving) Ya Gafur.'

In short, he came back to his house and he prayed, "Oh: Lord of the worlds the eyes, which you have seen you so do not allow the eyes to see another thing. Still the Darewesh could not finish his conversation then he was become blind and he prayed two rakat as thanksgiving in this matter and after the prayer he was sitting there." When the Sheikh of Islam was reached at this conversation he was began weeping and he said, "To look at the other thing other than friend is shortsightedness.

Afterward that even some days have not passed and the Darwesh person was heard something by his ears, which was not suitable for him so immediately he put his two fingers in his ears and he prayed with Allah that " The ear, which was heard other than Your name then that it is better the ears should become dumb and suddenly he was become dumb."

Afterward, he stood from there and he made fresh ablution and he prayed two rakat as thanksgiving in this matter and he said, " Hoping that he will leave the world

with faith because of his these two things has been taking back from him.”

When the Sheikh of Islam was completed this narration he began weeping and reciting one couplet many times and looked at the sky and said, “ Oh: Lord of the worlds I desire that I should leave the world with faith. And he again he said if the people leave the world with faith, then think that they have done some work in this matter.”

Afterward he said, “ Imam Ahmed bin Hanbal was seen in the laughing condition except at the time of agonies when the Satan was standing at his bedside and he was in his great condition of regret and sorry and he was saying to him that Oh: Imam Ahmed you have saved your faith nicely from his hands and so, for this reason, he was laughing at his last time and he said al-Hamadu-lilah. (All praises to Allah) and he is taking away his faith with him.”

Afterward he said, “ Oh :Darwish,one time he and his brother Maulana Bahuddin Zakaria were sitting at one place together and we were busy in the discussion about the mysticism. After some time my brother Maulana Bahuddin Zakaria was standing there and he was began weeping and making a loud cry there and he said, “ Inna ilahi rajigun”. So he asked with him, “What is this condition.?” He told me. “ To stand and see.” When I was standing and come to see and it was known to him that the funeral of Saduddin Hamuya was passing from the gate of Baghdad city and it was going towards the grand mosque in Baghdad and the funeral prayer was being performed there.

The miracle of a holy person

Afterward, he said “ Oh: Darwish, once he was entered in the limits of Lahore City as a traveler there. There was a Darwesh there who was perfect in revelation and secrets and who used to spend his life on the agriculture and no government agency did not collect the land revenue from him. Once one un-kind person was appointed there as a local ruler and who asked from him the land revenue. He told him, “ You have benefited from the crop of the land for many years, but you are not paying the land revenue. Either to pay the land revenue or show you any miracle in this matter?.” The Darwish told him, “ He is an indigent person and he is not related to the miracle.” But the ruler did not accept his views and he was insisting on his own demand. So after some time he said him after disgusting upon this thing, “ What miracle did he want from him.?” He told him, “If you possess the miracle with you then he should walk on the water.” The Darwish puts his legs on the water and crossed the river to the dry land. From the other side of the river, he was requested for the boat to cross the river and come back to his place. So the people asked him, “Why he did not come back in the same way which he was crossing the river first.” He said, “ There should be no pride in the mind.”

The questioning of the dead person with Ali bin Ali Taleb (R.A.)

Afterward, he said on the day when Abdul Rahman Maljum tried to follow Ali Ibn Ali Taleb (R.A.) to kill. So Ali Ibn Ali Taleb (R.A.) was coming down to the bank of a river upon passing from the village. He was looking at

the graveyard which was near there and he called the name of the somebody and he was received replies from the graveyard, " Welcome oh: Ali." Ali asked him, "Where there is the river water is at the leg level there.?" The dead person told that, " level of the river is available where you are standing." So he crossed the river in this way. Maljum came and told him, " You know the name of the dead person and his father, but you do not know the place of low level of the river" He told him that, "He knows well in this matter, but as the mind will become bold and fondness so he asked it with the dead person."

Who is a perfect Darwesh person ?

Afterward the Sheikh of Islam said, " Oh : Darwish when any friend able to get full knowledge of the wealth of the secrets of the friend then in that case if there he will say some secret by his tongue then there is not objectionable in this matter. Because when there is no place for him so where he will put it so it is the condition of the pious perfect Darwesh persons. But that person who will disclose secrets in the beginning period due to overwhelming of fondness then it is wrong. Because up to the limit of its safety, he should take care to keep it safe. But yes, if will be more of the secrets then he should disclose some of it so for this reason some people of mystics forgive him in this matter and allow this act as legal."

Afterward, he said, " The heart of the Momin (faithful) person is like pure earth, so if there will be a sowing of the seed of love is there then there will be many kinds of graces will be created there. So from it you can share with the other people and also it will be enough for the Darwesh person."

Afterward, he said, "Unless you will not involve shedding of the skin the like snake then you will not become true in the claim of love of the reality."

Afterward, he said " The complete Darwesh person is such one who will not require anything but when he will receive of the graces of the secrets from which he will share with it other people and fulfil the needs of the person one who visit him and return them to this matter. But one who is claimant of the Darweshi and who will visit the king and richest person for the sake of money to fulfil his needs then think that he is not having grace with him. If he will possess something with him, then he will not reach the doors of the mankind and he will not expect from others. Where there will be reach the feet of the Darwesh persons then there will be no reach of access by other persons. Because on the Darwesh persons the door of the graces will be opened for them and they will have possession of the treasury of the kingdom, so they spend it for the livelihood of the Darwesh persons as per their will and desire and so they are not depending on the others in this matter."

Afterward, he said " When the Derwesh person gets such status, then he can see all things of the earth to the empyrean and in everything which will be sent down from Allah in which they have reached in it. "Afterward, he said " As such the condition is there for holy persons like the condition of the prophets of Allah."

Afterward, he said " Qazi Hameeduddin Nagori who writes in a history book that the conditions of Darwesh persons depend upon due to an excess of love of the reality and its fondness. When there will be overwhelming of the love of the friend then he will be busy, very much in the divine light of the friend and for

this reason, he will be unaware of the remembrance of the mankind."

Afterward, he said with his holy tongue, "Khaaja Imam Ghazali, who wrote in his history book that once there was condition prevailed upon the Prophet of Allah so he went out of Madina into a garden in which there was well. He sat near the well while putting his legs on the inside of the wall. He was in the condition of amazement. At that time Abu Musa Ashari was with him. He told him if any companion will come there to see then do not allow them to enter there without his permission. When Abu Baker (R.A.) and Omer bin Qattab (R.A.) came there so he was informed him in this matter. The prophet asked to allow them to enter and sit on his right side. Then Usman (R.A.) and Ali bin Abu Talib (R.A.) came there and he informed him in this matter. So he was given permission to sit on his right side and they sat there for a long period. The prophet was sitting there in such condition." Afterward the prophet told them, " Oh : friends as we have sat here together in our lives, then also in another world we will sit together there. So our end will like this and we all will be in the heaven in togetherness." Upon this the companions stood there and paid respect to him in this matter."

Afterward, the prophet said, " The heaven is in his sight in which I am watching a palace there which was created from a single piece of ruby and near that palace there are four palaces are there. When I was asked the palaces to whom belongs. He was informed that one palace for him and the four palaces belong to his four friends so I was overjoyed in this matter and told to all of you that we will live together in the other world."

Afterward, the Sheikh of Islam said, “ The conditions are like such that when any person of secret busy in it, then he will be drowned in that condition.”

Afterward, he said, “ When he was busy in the secret of the friend then at that time it is sure that any of the matter of the friend will be reveal upon him. When my conversation heard by brother Bahauddin Zakaria then he did not like it. He immediately looked at me and he told me. Oh: Darwish what mistake you are doing in this matter.? That you are revealing the secrets of reality. And this matter is not good for the people of a secret.”

I have written him that, “ Oh: brother the work left from talking and my chest is full with the secret of the friend so, for this reason, there is no little space available to fill the secret there. As a matter of fact, if there is no space available there so for this reason when with the world of light, of the secret of the friend will come down there and due to very much of it will fall down from there. So, brother, I try my best to protect it and want not able to disclose it a little, but in this matter he is not successful in it. So tell me what should I do in this matter.? When this letter was reached in his hand, then he put his head down and he said our friend was completing his work to its end.”

After this narration the Sheikh of Islam made a slogan he was becoming unconscious and he was in this condition for two days and nights and he was found on the prayer mat and there was not known about this condition to him in this matter. When he was becoming conscious then he was standing and looked at the sky and he recited the following Persian couplet.

Afterward, he said “Oh: Darwish once one person came from Multan and he said he was in the service of

Sheikh Bahauddin Zakaria and one day there condition was prevailed upon him and he was with him there so riding on the horse and wandered around Multan and it was proclaimed in the Multan City “ One who will see the face of the Bahauddin then he will not be sent to the hell for which he will guarantee in this matter.” So for this reason a large number of Muslims gathered there to watch his face in this matter so by swearing he said to them that they will not be sent to the hell. Because it was said to him that those who will look his face today then he will not sent to the hell.”When that person was ended, his narration then upon me the condition was prevailed so I said, “ Oh : Darwish if Bahauddin was said that if one who will see his face will not be sent to the hell, then now by swearing I will say that in the world, one who pledge to me or shake his hand with him or who hold the hands of my sons, or pledge to my disciples, to pledge to my lineage, then he will never go to the hell. Because my spiritual master Khaja Bakhtiar Kaki once told him that, “ Oh: Farid Allah will grant you such position that person one who will become your disciple or disciple of your sons or disciples of your disciples or one who will become disciples of his lineage then he will not be sent to the hell. And he will not send surely to hell.” Also he heard this call 1000 times “ Farid Ajudhani is a pious person.” When the Sheikh of Islam ended this narration then he stood in the condition of surprise and I was with him. He was busying himself in seven days and nights in the condition of surprise and he did not eat and drink during the above period. When he was returned back in the normal condition then he himself was engaged in the sincerity.

The sustenance

When the honour of kissing the feet of the Sheikh was available to the well wisher and in the meeting the discussion about sustenance was started. He was told by his holy tongue, “ Oh : Darwesh in the Shariat (Islamic law) and Tariqat (mystic path) the true person is one who not love the sustenance. But he should with large hearted-ness engage sincerely in the worship of Allah. He should know the reality in this matter that whatever which is written in his fate will be given by Allah to him and there will be nothing, less or more in this matter and so such portion of his sustenance as per fate will be given to him to him. So oh : Darwesh person if you try for it and wander here and there for many years, but the sustenance which is written in your fate will be given to you without your endeavours and demand in this matter. If you demand a little more, but you will not get it. Oh: Darwesh on the way of the indigence such person is firmly one who doesn't take an interest towards his sustenance and he should not think today I have eaten, but what he will eat tomorrow.? The people of mystical way call them as follows.”

1.Unfaithful

2.Dishonest

The people of mysticism said , “The death of the man, which is written on the shoulder of the man and the death will chase the man and in the same way, the sustenance which is written on the shoulder of the man, which will also chase a man so it searches a man and where-ever the man, goes and it run behind him. If he sits then it also sits there.”

Afterward, he said, “Oh: Darwesh be free from the thinking of sustenance as your sustenance is written on your shoulder. So you with wholeheartedness should

engage in the work of Allah. Because whatever written in your fate surely will be given to you by Allah.”

Afterward, he said, “You should become a person of Allah so that whatever things there is in control of Allah then will demand you. Because in the book *Asar Auliya* it was written that when one Muslim will demand the world, then it will not never reach near him. From him the world will run away as from the Muslim will run away from unclean thing. When one who will demand Allah and then he will not demand from the world, the world will run behind him with 1000 desires but he will not look at him. But he will run away from like Muslim will run away from the unclean things.”

The excellence of Sadqa (charity) and generosity

Afterward, he said, “ The prophet said “ *Al-duniya al-mazra akhira*” and it means this world is the place of the cultivation of another world. So it means that in this world we should give Sadqa (charity), Zakat (Islamic tax) and show generosity so that we should sow this for reaping the fruits. Because in this world, there is nothing which is not more than charity and generosity. Everyone was successful in the works with the help of charity and generosity.

As per the fate everything will be available

Afterward, he said, “ The trusted persons are free from the care of sustenance so they have freedom from care and doubt in this matter.”

Afterward he said, “ The people of mysticism when they see any person who is worried for the sustenance, then they give the order to the Darwesh to remove him from the shrine by holding his neck because such

person is unbelieving Darwesh and he has not having the truth with him."

Afterward he said, " He heard from a holy person that it is also a big sin to worry for the sustenance that today he was eating, but to think what he will get tomorrow or not,?"

Afterward he said, " Oh: Darwesh if the one who will be wandering here and there for the sustenance for a period of 100 years and if he will demand more or less than his fate then he will not get it."

Afterward he said, " One person wandered here and there for the obtaining of the sustenance and he was visited from one city to another place, but his sustenance was not increased at less than his fate. When he was come back to his place, then his condition was very bad. The people asked him what is your condition.? He said, " Oh Muslim, he visited many places for the purpose of increase of his sustenance but he could not get more than what it was written in his fate."

The Sheikh of Islam began weeping and he was reciting the following couplet.

گر لشی صد هزار بادی چست نخوری پیش از آنکه روزی تست

Afterward, one Derwesh person asked the permission to recite some couplets and the Sheikh said, " Yes" so he was reciting the following couplets.

Afterward he said, "Oh : Darwesh if one who try for 100 years to enhance of the sustenance, then he will not get more than his fate. So in all conditions and in all works one should be true. Some unwise persons used to say that if they will migrate to other city then it was possible for him to get enhancement of the sustenance. So it is their big sin and un-truthfulness in this matter and if one who think like this. This is their worst

thinking which will keep them in worse condition. So: Darwesh where you will go you will find the Allah everywhere and He will not change anywhere and whatever He was kept written by Him will be sent to you."

Afterward he said in this situation, "Once one person wants to leave his place due to disgust with his sustenance and he went to see one pious person at the time of leaving so that holy person asked why he is leaving his place and where he will go?" He said, "He was leaving this city so that there will be an improvement in sustenance." That pious person told him, "To convey his salam to the God of that city." So he was surprised and asked him"

and he asked, "Whether there is different, God is available there. As God is only one." That pious person told him, "Oh: unwise person when do you know that everywhere there is one God, then do you not know that in every city your fate will be same. Go busy yourself with wholeheartedness in the worship of Allah, then see what the grace of Allah will be available to you."

Afterward, he said, "One holy person was there and who was starved for a period of 12 days and due to worry about this problem his children told him either bring food for them or kill them so that he will be free this problem." He told them, "Be patient for today and he will go for labour work on tomorrow." So that person left his house upon doing ablution and went to the jungle and he was busies himself in the worship of Allah there. He came back to the house at the time of Asar prayer (later afternoon prayer). His children caught his edge of the shirt and asked with him have he had brought something for them ?. So he told them, "To abide in this matter that the person where he do labour work told him

that tomorrow he will give him two days wages together." So the children made huge, loud and cry in this matter. And the children told him, " Oh: unkind father we are dying due to the starvation, but you are not arranging food for them." Next day the Darwesh promised the children and he went to the jungle and he was busies himself in the worship of Allah there. At that time there was command of Allah to the angles to send the following things to house of Darwesh person.

1. 2 kilograms of the flour
2. Some quantity of the honey in the cup
3. 2,000 gold coins

And also in the command of Allah it was told to tell the children of Darwesh that the man was sent all these things where their father is working for two days and ask them to tell Darwesh that if he will not do any carelessness in his work then we will also not decrease his wages. When Darwish came back to his house he has seen that the kitchen was hot at that time and there was an atmosphere of happiness which prevailed there. The children came to see him and hugged him with happiness and they described all details in this matter. Then Darwish made a slogan and he said, "Allah kindest to us a hundred percent if we will be firmed in his work."

Afterward he said, "Oh: Darwesh one who does worship with wholeheartedness and he will not doubt about the sustenance of his fate, then Allah will send him sustenance like the above Darwesh."

In this situation he said, " The love of reality is such pearl that and its cost is not known to the jeweler or other person who knowing the worth of the things."

Afterward, he said, "Such a great grace was not available to any angel of nearness and it is given to the man only. As per saying of Allah as follows."

“ *Wa laqad karmana Bani Adama.*” When the love created and it was commanded him, “ Oh: love to go settle down in the hearts of sorrowful persons because such place is for you only. ”

Afterward the Sheikh of Islam recited the following couplet of Rubai (quatrain) due to overwhelming of fondness.



The creation of love

Afterward he said, “ Oh: Darwesh when Allah was created love and on that day he was also created many 100,000 chains and fibers and there was called the souls of Momin (faithful) persons, then there was a command to the angles to bring the love with thousand whims and miracles before the souls. The souls which were suitable for the love came forward and put their hands on the threads of love and the chains of the affection and in the first dome they were drowned in the river of love. Their names and signs vanished away and those were the souls of the following persons.

- 1.The prophets
- 2.The holy persons
- 3.The lovers

Some souls were drowned which belonged to the people of the world of love who first turn towards the love of worldly and then they come for the love of reality then they able to know about reality. Then the Sheikh of Islam began weeping and recite the couplet of follow Rubai (quatrain).



At that time one person who was present there and who recited one couplet of Imam Ghazali which is as follows.



Then the Sheikh of Islam said, " The fondness and chanting of the lovers will be there from beginning to the ending time. That is existing from that day when they become lover of the face of the love. So oh : Darwesh you do not know its value that in your heart such a beautiful grace is there and the soul is the king of all parts of the body and upon its creation it was given to the heart. For this reason where there is love, there a heart is available. The persons know its importance in whose heart there is secrets of friends and light of love is available there.

The kinds of sustenance

In this situation he said, "The categories of Mashaiq (learned person) classified sustenance into four kinds.

1. Riziq Maqsum
2. Riziq Mazmum
3. Riziq Mamluk
4. Riziq Maud

1. The Riziq Maqsum is that which is written in the fate and it is available on the tablet and which surely available to all.

2. The Riziq Mazmum is that whatever one who get for eating and drinking, then he will not be patient with it and as for this Allah is guaranteed in this matter and Allah promised in the holy Quran “ *Wama min dabati fil arze illahi aizqaha.*” So why they did not patient in this matter. So what is meant in this matter.

3. The Riziq Mamluk is that in which cash and other sources are accumulated for doing the commercial activity. But in it there will be the grace of Allah will be available there and with which there will available power. But oh :Darwesh, the people of mystic persons of this way said, “The person who is in such business he did not ignore about the kindness and favour of Allah in this matter. But for Darwesh it is better that whatever he will get cash and sources, then he should spend on the way of Allah and he should keep a little with him.”

Afterward, he said, “ Oh: Darwesh the Maud Raziq is such sustenance which is promised by Allah with pious and Abid (worshipper) persons. In the holy Quran, Allah says, “ *Waman yataq laha yajal lahu makherijan warizqahu min haisu ya hahtasab.*” It means the holy persons should be free from the endeavours of sustenance. Because there is a promise of Allah for them that they will get sustenance without their demand and their needs will be fulfilled.

There is no doubt that Allah is Al-Razzaaq (The Sustainer)

Afterward, he said, “Once he arrived Suistan as a traveler there. There were some Darwesh with him

there. There was one Dervish who was busy in the worship of Allah in the cave which was situated outside of the city. When he reached there he finished reading of the Quran and then he busied himself in the worship there for a long period. Then he started this narration, " Oh dear persons he was busy in his travels for a period of 20 years. Once he reached to a holy person who was used to live in the mountains in the forest area and where even the birds could not enter there. So there came an idea into his mind that from where he used to get his food in the jungle area. When this thought came into his mind then that holy person told me, " Oh: Darwesh you are surprised for the food. Perhaps you did not believe that Allah is the Sustainer. Allah says in the holy Quran " *Enna Lahu huwa Razaq quwatal matin.*" "It means Oh: slaves, whether you live in the jungle or in habitation you will sure you will get whatever there is written in your fate" Then he asked to sit there and see the divine work in this matter. When the holy person said this so I was shivering in this matter. He asked to me broke the stone which kept him there. When I broke it and if found that there was one insect in the stone in its mouth there one green leaf was there.

Afterward he said, "Oh: Darwesh the one who will provide food to the insect in the stone did not He will not give him his food as per his fate." I spent the night with him there. At the time of breaking fast one person came there with his two breads and some sweets with him and he put these things before Darwesh and paid respect and left from there. When he was completing his reading the holy book, then he was asked him to come near him and eat the food and said to me that, " You used to think that from where I will get food.? See that Allah will provide sustenance in this way." At the other day at the morning

time I was paid respect to him and left from his place.” So oh: Darwesh the thing which Darwesh told me for which I was paid full attention for it and he was settled down there and since the period of 30 years, he is living there and he is getting his sustenance by divine source and also those who come there to see him will get sustenance here.”

Afterward the Sheikh of Islam said, “At the evening time myself and other Darwesh persons were performed the prayer together there. After the prayer one person came there with one cloth for eating food provision and he kept it before that holy person and we have eat full of our stomach but there was no decrease in the quantity of food provision. Then that holy person strikes his leg on the ground so there water spring was appearing. When we drank water, then the cloth of eating of food provision was vanished away from there. When at the time of the break of day when I bid him goodbye from there, then I saw one of his hand was not there with him. So I was surprised in this matter that what is wisdom in this matter.? When this thought came into my mind, then that holy person told me that “Oh: dear persons once he went outside from here before the prayer for the fresh ablution and find one Dinar was there and my mind desired it to take it. So it was reached there from the divine world and belongs to sustenance. When I began to take it, then I heard a divine call in which it said “Oh: false claimant. Is your trust and Our promise is this.? Which you have made by w Us. And so while seeing one Dinar you want to take it. May you have forgotten Us in between this.” When I heard this I was taking one knife which was lying there and cut the hand with that knife and it was thrown out of this place. The hand which took anything without the willingness of the Allah is

better it should be cut from the body. So the dear persons since 20 years he could not see the sky due to shame and feeling of guilt and he used to say that oh: what he was done in this matter.?"

Afterward, the Sheikh of Islam said, " The brave man is that one who will not leave a little the way of Allah and he should not worry for the sustenance."

The reality of trust

Afterward, he narrated this event, " Once some Fakirs (Darwesh) went outside of their place to visit the Holy Kaaba in Makkah for the matter of trust and they said that they will not disclose the secrets of their hearts to anybody and they should not demand anything from anybody.

In short when they have reached in the jungle and there was no human population was not available there, but there was available one water spring there and where they made ablution and prayed two rakat there. At that time they have seen that Prophet Khzier (A.S.) came there with some breads of barley. All have approached towards him happily on this matter, and they have thanked Allah that they were able to see him there. Another thing was that they were hungry and they got food from him. When this thought came into their mind, then a divinely called was heard in which it was told oh: bad convent people have you made convent with Us? " And at that time one sword was coming there and cut their heads.

The Sheikh of Islam said, "Oh: Darwesh person, one who will break the convent and who is not firm on the trust then he will punish in this way. Then he began weeping and recited the following couplet which he was

heard from Qazi Hameed Nagori at the bank of the Shamsi reservoir as follows.

هر که با دوست عهد کرد شکست عاقبت کشته شد جو بد عهد آں

The start of the love

Afterward he said, “ Oh: Darwesh the love was started by Prophet Adam (A.S.) and when it was created in the world, then he was shown the grace of the love so he was become a lover of it. So oh: Darwesh so it was all due to the gesture of the love. He kicked on the gallery of the paradise and he came out of there as a mad person. He was made to accept in the ruins of the world. But he has committed mistake in this matter. So there was a command to the angels, “ Oh: angels he want to create comforter for Adam (A.S.) so that he can love with his partner otherwise he will not tolerate and he will be killed in this matter.” The angels went into prostration and they said: “ *Whatever you know we will not know in this matter you are Our Lord we obey Your command.*” Then there was the command, “ Oh: angels see how we will create the friend of Adam (A.S.).” The Prophet Adam (A.S.) was sitting lonely there and Eva (A.S.) was created from his rib. She said salam to him and she sat near him. So Prophet Adam (A.S.) asked her, “Who is she.?” And Eva (A.S.) told him that, “ She is his partner and from her he will get satisfaction.”

Then the Sheikh of Islam said, “ Oh: Darwesh the loud and cry of the real lover will be there unless he will not reach his final destination and if he will find the beloved then there will be no loud and cry in this matter.”

Afterward, he said, “He remembered one couplet of Sheikh Bahauddin Bukhari who was a great lover of the

reality and who said this in his fondness and overwhelming of his love as follows.

In this situation he said, “ He heard Rubai (quatrain) from Qazi Hameeduddin Nagori who said this on his fondness and overwhelming of his love of reality as follows.

The trust and the sustenance of the fate

Afterward the Sheikh of Islam said, “ The trust is available only in the sustenance of the fate. Because you know that whatever there is written sustenance in your fate you will get it. But it is not such in other kinds of substances. The sustenance of Mamlok in which there is trust available. In the sustenance of Maud also there is no trust available because of the sustenance which is promised will be given to the person. But if there is trust in the sustenance of the fate, then it is legal in it. So in this matter, one should think that whatever written in his fate that sustenance will be given to him.

Afterward, he said, “Oh: Darwesh in the other kinds of substances the ancient persons could not trust in this matter. Because some have trusted for a period of 20 years, some have trusted for a period of 10 years and they lived their lives free from the world.”

Afterward he said, “Oh: Darwesh, Khaja Ibrahim Adham was spending his life for a period of 50 years on the trust of Allah and he was away from the mankind in this matter and during this period he was not allowed anybody to come near to him. If anybody will bring something for him, then he used to return him from the door and he was used to telling him that he is a slave of

Allah and whatever is his sustenance which will be given to him.”

Afterward he said, “ Oh: Darwesh, Sheikh Bakhtiar use to live in the service of the Sheikh Moinuddin Chisti and during this period he was not seen that he did not allow anybody to come near to him. But when there will be nothing available in the public kitchen, then one servant use to go and stand before him. Then Khaja Moinuddin used to lift the prayer mat ask the servant to take the requirement of cash, which is enough for today and tomorrow. For the entire year, he was used to following this method. If any traveler comes there and asks then he will use to give him whatever as per his demand in this matter. At the time of the farewell time, he used to put his hand under the prayer mat and used to give him whatever is available there.”

Afterward he said, “One who claim for the friendship and love of Allah then he will become Darwesh in this matter. Then he should follow the trust and be firm in it. If he keeps hope from the mankind other than Allah then do not think him as a Darwish person.”

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

4

The reality of repentance

When the honour of kissing the feet was available and many people were available in the mosque, then Moulana Bederidden and Sheikh Jamaluddin Hansavi came over there and after shaking the hands they sat there.

Kinds of repentances

Afterward the Sheikh of Islam said there are six kinds of repentance as follows.

1. Repentance of heart and tongue
2. Repentance by the eye
3. Repentance by the ear
4. Repentance by the hand
5. Repentance by the feet
6. Repentance by the soul

The Sheikh explained details of all the above repentances in this matter.

1. When the heart doesn't certify the repentance and the tongue will not accept then such repentance is not useful. Because when the heart will not be free from the following things and if there will be no true repentance in this matter, then such repentance is not termed as repentance.

1. Friendship of love of the world
2. defect
3. Greediness
4. Grief
5. Obscenity
6. Show
7. Evil

For example, one person is doing sin and at the same time he is asking for repentance, then his repentance is not termed as repentance. He is doing sin as per the desire of his soul and he talks about repentance. So how this will be right.? Unless he will not clear, his heart, of this matter then his repentance will not be right. Because in the holy Quran it is mentioned: *" Oh: people of faith do repentance certainly, but do such repentance, not only from his heart by his tongue."* This

repentance of Nassau is known as repentance of heart. When one who does this repentance, then he should come back towards Allah. When the heart will be clear from the defects of the world, then the repentance will be accepted and that person will be equal to a pious person. As per the saying one who repents, then he will become such person as he did not do any sin. So in this condition the penitent and pious will be become equal in the status.

The repentance is required from the heart and if it has done 100, 000 by tongue but unless it is not certified by the heart then it is not becoming right. When it is accepted by the tongue, then it should be certified by the heart.

Afterward he said, "Some person does repentance of the heart, but they their heart like the bad deeds. The patient does repentance from the morning to evening time and when the illness will be over then he will fall in the forgetfulness and carelessness and they will not remember their repentance by chance also."

Afterward, the Sheikh of Islam began weeping and he recited one Rubai (quatrain) and he said, " It should require repents before the death." Then he was narrating this event that when Basher Hafiz was asked what was the reason of his repentance.? He said, " Once he was sitting in the wine shop and he heard a divine call there Oh: Basher does repentance before death.?". And when he heard this call then he was repentance in this matter. Then he was not going near the sins and for this reason, Allah granted him such a higher position and status."

Afterward he said, " When the man will clear his three hearts from the defects of the words and do repentance in this matter.It means from his hearts if

there will be smell available to other person's mind then understand that person's repentance is repentance of Nassau (sincere). Regarding the other three hearts Ali Ibn Taleb (A.S.) defined it as follows. There are three kinds.

1. Salim
2. Munib
3. Shahid

The heart of Salim is that in which there should be nothing except the knowledge of Allah.

The heart Munib is such that which repentance from all things and should come towards Allah.

The heart Shahid is that who observe Allah in all things.

Afterward when he said, " These three things will create in his heart and if he will be firm with them, then really it is known in this matter that his heart was becoming Salim, Munib and Shahid. So his repentance is becoming repentant of Nassau (sincere). If the heart is still involved in worldly endeavours, lust, inclined in this matter, then think that his heart is dead. If it is clear from all these things, then he will be alive for eternity to end of the world."

The veil between the man and Allah

The reason of the veil between the man and Allah is due to filth. When the filth is clear then he should clear him by the repentance, then the veil will be removed. This is called the endeavours of clearance of filth of the hearts. So one should clear, his heart from lust and desires so that the veil which is there in between should not be there. So that there should be an available taste of observation and revelation and one should attain position and status.

Afterward he said, “ Oh : Darwesh you have heard the repentance of the heart and now hear the repentance of the tongue. The repentance of the tongue is that upon this repentance, one who keeps away from the bad talking and do not talk absurd talking and one who keeps away from un-necessary talking. The second condition is to make fresh ablution and pray two rakat prayer of thanks and to sit in the direction of Qibla (the direction in which Muslims turn in the prayer) and pray as follows.”

“ Oh: Allah grant repentance to my tongue from saying bad talking and except Your invocation , nothing should be come on my tongue in which there are no Your willingness is there and keep it away from saying such things.”

At the time of day break all parts of the body say to the tongue “ Oh: tongue if you will not protect yourself then we will be killed.”

Afterward he said, “ Khaja Hatim Asam was told on uncivilised matter so he was pressed hard his tongue so much that there was a discharge of the blood from it and afterward he was promised that till his life he will not talk to anybody. So for one absurd talking he, didn't talk to anybody for the period of 20 years.”

Afterward he said, “ In the meeting place one person who was realized the reality was sitting there and he was asked about one person whether that person came.? Upon this he thought in his mind that he was talking this instead of the invocation of Allah and for this expiation, he will not talk with any body for a period of 30 years.”

Afterward he said, “ He was heard by the tongue of Khaja Hameeduddin Nagori that he was seen one Darwesh who has realized the reality and who was busy in the invocation of Allah. He was with him for a period,

of 10 years, but during this period he has not heard any un-necessary talking with him. But one thing he was heard from him that he said, "Oh: Darwesh if you want to take a safety in the other world, then protect you from absurd talking and upon saying this he was pressed hard his tongue so much that there was a discharge of the blood from it." He said to him, " This matter is not proper for him to say to him". So for this he will not talk for a period of 20 years."

Afterward the Sheikh of Islam said, "Oh : Darwish when Allah wants to put the tongue in Prophet Adam's (A.S.) mouth and then he told the tongue, "Oh: tongue sees it that with your creation, there is a special purpose in this matter that you should not call another name except My name and should not recite another talk except His talk. If you do other than this then remember that you and all other parts of the body will face problems in this matter." So oh Darwesh the tongue was made for the following things.

1. Ziker (Invocation)
2. For reading of the holy Quran

The group of Mashaiq (learned persons) written that in every human part of the body there are desire and lust is there and which is the cause of veil and problems in this matter. Unless one should not repent from lust and desires, then he will not clear all his parts so, then he will not get the position and status.

Afterward, he said, " The details of the parts are as follows.

First is the soul in which it is kept lusting.

Second the eyes in which it is kept the desire of seeing.

Third the ears in which it is kept the desire of hearing.

Fourth the nose in which it is kept the desire of smell and sneeze.

Fifth the hand in which it is kept the desire of holding and touch.

Sixth the tongue in which it is kept the desire of praising.

Seventh the heart in which it is kept there is pain.

So the person who demands Allah, then he should repent of all these things so that Allah will hear him in this matter and who say He will make him respectable among the mankind by His wisdom to the one who will be take away his heart from the love of the world. One who will keep the soul from sight of other things. So He will make him respectable due to ignoring of the sins and one who will forget all things except Him and then He will make him respectable on the day of judgment."

The following of heart and the tongue

Afterward he said, "When from the world of light there will be a fall of the secrets of the divine light and the lights will fall on the heart first. When the tongue and heart will work together then there will be lights of love will be there. If there will be no togetherness of the tongue and heart, then the light of the love will leave from there and settle on the place where there are togetherness of the heart and tongue will be found."

Afterward he said, " When one person of whom realized the reality was asked who is firm in the love of reality?." He said, "Where there is togetherness of heart and tongue is found. Because first, the love of reality is found in the heart, then on the tongue. When the heart and the tongue will become together in the of love, then that love will become the reality of love. The tongue is king of all parts of the body. When the tongue is safe then all parts of the body are in the safety. So it is well known saying is that when the king will do disturb in the religion then there will be a problem for all people of the

kingdom. When the king is safe then all affairs of the kingdom will run in the safety manner. So: Darwish ear, eyes, soul, and all other seven parts of the body are under the control of the tongue. So if the tongue is safe then all parts of the body are in safety condition.”

Second the repentance of the eye, for this repentance there is a condition of taking bath in this matter and pray two rakat and sit in the direction of Qibla (the direction in which Muslims turn in prayer) and to raise two hands and said, “ Oh: Lord of the worlds I will repent of all things which are prohibited by You. Next time I will not see such things which are prohibited by You. I will see such things which are only legal and afterward protect the eyes from seeing the prohibited things.” This is repentance of the eyes because this is such thing with which the condition of the grace of presence will be available. The eyes are such things with which the people are involved in the problem and difficulties. So oh: Derwesh the first condition of love is available in the eyes. The people should try to do such work in which there is available the grace of observation and so they should not see other than Allah.”

Afterward, he said, “Oh Darwesh once the Prophet of Allah was passing from the house of Zaid and his look was fallen on the wife of Zaid from the outside so he closed his eyes and he was passed from there. At that time immediately the angel Gabriel came over there and he said, “Oh Prophet of Allah the wife of Zaid is legal for you and so you can marry her. And now she has become illegal for Zaid.” The prophet was becoming very much sad and in grief for this reason and he said, “ If it would have not been this eye from seeing such thing then this event not have been happening.”

Afterward he said, "Prophet Dawood (A.S.) was seen the prohibited thing so, for this reason, he was weeping for a period of 300 years. Then there came the command of Allah, " Oh: Dawood why you are weeping?." He said, " What did he say in this matter." He said, "The eyes were put him on the problem. As this mistake in the eyes. So for this reason, the eyes should be given punishment in this matter. Because the eyes were seen the prohibited thing."

Afterward he said, " Prophet Shoeb (A.S.) wept so much that his eyes were becoming blind. When he asked the reason in this matter, then he said for the following two reasons".

First that he was seeing the prohibited thing.

Second that the eyes which were seen the grace of the friend so it is regret for him to see another thing. If he will see another thing, then it is better for him to become blind. So that on the day of judgement when he will become alive then he should see the grace of the friend. After the above event, he lived for a period of 60 years but nobody was not seen while opening his eyes."

After he said, "In the love of Allah, such person is true in whose eyes there will be antimony of the of reality is available, then he should close his eyes and he should not see towards the un-related things and on the day of judgment only he would see the divine light. On that day if the friend will request him to open his eyes then he should open his eyes."

The repentance of the eyes

Afterward he said, " There are three kinds of repentance of the eyes.

- 1.To see the prohibited things.
- 2.If some other person backbite another Muslim brother and see something then he should repent in this matter that why he had seen such thing.
- 3.If eyes see something then he should not say this to another person.

Afterward he said, “ The repentance of the ears is that it should not listen to bad things and not listen the prohibited things, then his repentance will become repentant in this matter.”

After this he said, “ The power of giving hearing, which is given by Allah so he should engage himself in the invocation of Allah and also where there is recitation of Quran available then he should hear it. It is not given for the following things.

1. Bad deeds
2. Joking
3. Singing

For the above, there is information available on this matter that on the day of judgment the metal lead will be melted there and will be put in the ears of the persons one who hears the above sounds.”

The repentance of the ears

Afterward he said, “ Once Abdullah Khafif was going on the way and he was heard illegitimate talking so he put his two fingers in ears and went back to his house and he was asked to bring melted lead and when it was brought there, then he asked to put it into his ears because he heard some bad things so that on the day of judgment he will be free in this matter. So today he is making expiation for it. So oh: Darwish, Darwish were tried to keep themselves away from the mankind and

adopted loneliness. So that they should be safe from hearing about bad things.”

The repentance of the hands

In this connection he said, “ Khaja Bakhtiar Kaki was seen one Darvish in Badakshan and who was among holy persons and his name was Sheikh Burhanuddin and his one hand was cut off and he was resting in the hut for a period 30 years there in the condition of etekaf (retirement of continued prayer). When he was asked about his cutting of the hand, then he said once he was present at the meeting and without the permission of the owner of the meeting place he was cut one grain of the wheat into two parts. So there was heard a divine call in which he was said, “ Oh:Darwish what act you have done.? Without the permission of the owner you did two pieces of one grain of the wheat. When he heard this call then he cut his hand and thrown it out for this reason. So that again, he should not hold any things which is not suitable to hold in this matter.”

Afterward the Sheikh of Islam began weeping and he said, “The people of Allah will do such things and will obtain status and position in this way.”

The repentance of the legs

Afterward, he said, “ The fifth repentance of legs and in which one should not go to the places which are not suitable and should not put his leg for the fulfillment of his desire there so that the repentance should be termed as repentance.”

Afterward, he said, “ Once Khaja Zanon of Egypt during his journey he went into the jungle and where he was found one Darwesh person who was very pious and

a man of grace in one cave and whose one leg was cut off so he was saying salam to him and he was asked him in this matter. So he said once he was left the cave from ablution and he was looking a woman there so he desired for her so he put his leg out of the cave to catch her but that woman was vanished away from there. So he immediately took the knife and cut off his leg. So oh : Darwesh since 40 years he was standing on his one leg in the condition of shame and regret in this matter that how he will show his face there and what he will give an explanation on the day of judgement?."

Once one Darwesh was asked Khaja Ba-Yazid Bustami did the lover will always get the observation or some time.?. He said, " Always because if the lover will be in the standing position, then he will have on the condition of observation. If he will be in the sitting or sleeping conditions, then he will be in thinking of observation of the beloved. So the lover will be always in the condition of observation of the friend."

Afterward, he said, " For the lover observation and backbiting are both same and equal. So as the observation is there so the backbiting is also same. In this matter he was heard one couplet from Zikeria Multani.

حضور و غیبت عاشق چو هر دو یکسان است
بغیب مست حجابش حضور و نیز همانست

The repentance of the soul

The sixth repentance is repentance of the soul. So the soul should be kept away from the following things.

1. All desires
2. Eatables
3. Lusting

And one should be repented from all the above things. No work should be done as per the desire of the soul. And in the holy book of Quran, it is mentioned *“And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden”*

The control of desires of the soul

Once there were some differences between caliph Harun al-Rashid and his dear wife Zubaida. So she told him that, “He is a hellish man.” Harun al-Rashid replied her that if he is a hellish man then he will divorce her.” He left her, but due to his extreme love for her, he was worried to solve this matter and so he called all the learned persons of Baghdad in his court and asked them, “Am I a hellish man?” But no person answered this question and all of them told the caliph. “Only Allah knows this matter.” Imam Al-Shafe’i, even though he was very young at that time, he was also among the learned persons who were present in the royal court of Harun al-Rashid. He told Harun that, “If he permits him, he would reply his question.” When all other learned persons heard his reply they were surprised. They thought that he might be a mad person because when all other learned persons were unable to solve the matter, what then will he do?.

After the permission of caliph, Imam Al-Shafe’i asked the caliph “Whether he is in need of him or he is in need of the Caliph.?” The Caliph told him that “ He needs him.” So Imam Al-Shafe’i asked him to come down from the throne because the status of learned person is superior to kings. The Caliph came down from the throne and asked him to sit on the throne. He sat on the throne

and asked the caliph to reply his question first to enable him to solve his problem. "Did you have any chance of committing any sin, even though you had the power of doing it, but due to the fear of Allah, you escaped from it?"

The caliph replied swearing, "Yes, I had many chances, but I was always away from such sins." Imam Al-Shafe'i told him, "You are not a hellish man." When the Ulemas (learned persons) asked him to furnish proof of it, he told them that Allah says in the Holy Qur'an:

" And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Their abode will be the garden"

Afterward, the Sheikh of Islam said, "There are three kinds of repentances are as follows."

1. Present
2. Past
3. Future

In the present to be repentance from the sins of the present time.

In the past, to bring the enemy in the agreed condition and return back the things if you would have snatched from his things because without the return back of the things his repentance will be not accepted. But he should return back him the double of the things to bring back him in the agreed condition, then repentance will be accepted. If he will say bad things to anybody then he should regret him in this matter. If that person died, then he should release one slave. The act is like that with which he would have given life to the dead person. If he has done adultery with someone's wife or his slave girl then do not regret with her, but he should approach towards Allah and repent in this matter. If he would repent from the drinking of wine, then he should give a

drink of juice and cold waters to the persons. At the time of repentance, he should regret about the sin which he was committed.

The future is that in which he should determine that he will not commit the sins in the future.”

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

5.

The service and respect of the holy persons

When the honour of kissing the feet was available, then the Sheikh of Islam said with his holy tongue, “ Oh: Darwesh everybody was getting felicity by service only because the grace of the world and religion will be available from the service of Mashaiq (learned persons) and spiritual masters.”

Afterward, he said “ One who do the service of the spiritual master for a period of seven days than in his account Allah will write the reward of the worship of seven hundred years in his record of the deeds and for every step there will be given the reward of Hajj pilgrimage and Umra (off- seasonal pilgrimage to Mecca) for him.”

The style of service of Sheikh Jalaluddin Tabrizi

Afterward, he said “ Sheikh Jaluddin Tabrazi after the death of his spiritual master who did such service to Sheikh Bahauddin that such service will not be made available by any servant. So Afterward, I saw him in Baghdad, he was going there with the load of stove on his head and there was a cooking pot on it and in which something he was making hot. I have asked him where

he was going.?” He was replied “ To Hajj pilgrimage.” So I was surprised in this matter. I asked by the people for how many years he is doing this service. They told him for a period of 25 years, he is doing such service to the Darwesh.

The style of service of Khaja Abdulla Khafif

Afterward, he said, “ When Khaja Abdulla Khafif was asked from where he was getting the wealth.? “ He told, “ By the service of one Dawresh and who used to ask him whatever, then he used to do that service for him. So once that Darwesh asked him to go another Darwesh and convey his salam to him and inform him that tomorrow there will be Urs (the annual death anniversary) of his spiritual master and there will be available, food provision there. So present there and so bless the place so that the food will be distributed in his presence there. There was fear of tigers in the place where that Darwesh used to live there. The Derwesh was given this work to me for trial only.

In short, I was going there and at one place the tiger came before me so I told the tiger that he was going to see the Darwesh as per the instruction of his spiritual master so allow me to go there. Upon hearing this the tiger given him the way and paid respect to me and left from from there. I passed the way and reached near the Darwesh and was given the message of my spiritual master and he accepted the message and he said he will come there. So I paid respect to him and come back in the service of my spiritual master so for this reason that Darwesh hugged me and he said it was really the right of service which you have done in this matter. Then he holds my hand and he looked at the sky and he said “ Go, he allowed him the wealth of the both worlds.” From

there I came back into my hut. So whatever you see the grace in him is given by that Darwesh.

The reason greatness of Khaja Bustami

Afterward, he said "When Khaja Bustami was asked from where he got such wealth.?" He said "From two matters. One from service from his mother and other is by the service of his spiritual master. Then he narrated first matter that "One night my mother asked me for water. I went to fetch her some water, but there was none in the jug. I fetched the pitcher, but none were in it either. So I went down to the river and filled the pitcher with water. When I returned to the house, my mother had fallen asleep. The night was cold. I kept the jug in my hand. When my mother awoke from sleep, she drank some water and blessed me. Then she noticed that the jug was frozen in my hand. "Why did you not lay the jug aside?" she exclaimed. "I was afraid that you might wake when I was not present", I answered. "Keep the door half-open" my mother then said. "I watched till near daybreak to make sure if the door was properly half-open or not, and that I should not have disregarded her command. At the hour of dawn, that which I had sought so many times entered by the door." After his mother resigned him to God. The event of a spiritual master is like that he was in his service for a period of 20 years and those days and nights were equal to me. So one night we were engaged in reading the holy book of Quran and in that night in the presence of my master nobody was not there in his presence. The Sheikh Saheb called me and he said " Oh dear, to bring the holy book of Quran and when I took it there he prayed for me."

Afterward, the Sheikh of Islam said “ Oh: Darwish unless you will not do service to the Darwesh persons, then you will not reach to the position of status.

Afterward, he said “ Khaja Moinuddin Sanjari carried the bed spreads of his spiritual master for a period of 20 years and with these luggage he went to Hajj pilgrimage then he was getting such grace and after that this grace was found in the favour of all people of the world.”

Afterward, he said “ Oh: Darwesh he was heard by one holy person that the service of one day of the spiritual master with truth is equal to the worship 7,000 years of un-truth persons.”

The rules for the visitors

Afterward, he said the last prophet said “One who give drink water to others, then he should drink it at last.” Also in the same way one should provide the food for others first. It is obligatory for the servant to eat the food at last.

Afterward, he said “ It is obligatory for the host to wash the hands of the guests and in it there is wisdom is that first he should wash his hands and kept it clean so as enable to wash and clean the hands of his guests. But at the time of giving water to others to drink, then he should not drink first so he should give water to others first for drinking then he should drink at the last.”

Afterward, he said “ Oh: Derwish once one person brought the water in the service of Khaja Junaid to wash his hands and he sat there. Khaja Saheb stood there. When he asked the reason, then he said as you sat there. So it is obligatory for me to stand there. As it is not

obligatory for the washer man to sit there. Because it is out of etiquette in this matter.”

Afterward, he said “ Once Imam Shafi was a guest at the house of Imam Malik so he washed the hands of Imam Shafi by himself. “

Afterward, he said “ Once he arrived in Baghdad as a traveler, there and he was seen one pious person who praying at the bank of the Tigris river and who was a man of greatness and he was a man of graces. But he was very weak and lean person who busies himself in the prayers in his hut at the bank of the river Tigris. When he was finished his prayer, then I said salam to him and he suddenly said “Wa Laikum Salam Ya Farid.” So I was surprised in this matter that whom was told my name to him. He said “ Who brought you here was told him his name.” Then he told me to sit there. I was in his presence for some period of time. At the time of the fast breaking two persons used to come there with a cloth for the spreading for eating and food provision before him and then they used to go away from there. One day some Sufi persons came there and we all eat there together. But that Darwish washed our hands by himself. So I told him in spite of the presence of so many people he was washed the hands of all guests. So he told me that it rule that the host should wash the hands of the guests.

The difference between Kalim (interlocutor) and Habib (friend)

Afterward, he was narrating the tradition that the Prophet of Allah said, “ When Prophet Mosa (A.S.) was reached on the mount of Sinai, then there came the command of Allah to him that he should remove his

sandals and come there. So that if there will be dust of the mount Sinai will fall on your feet, then you will be forgiven. But when the Prophet of Allah reached near the empyrean on the night of accession then there was command of Allah came there “ Oh: Mohammed (peace be upon him) came there with your sandals. So that with the dust of the sandals there will be tranquility in its movement. ”

Afterward, he said “ Oh : Darwesh when Prophet Mosa (A.S.) will be wake up from his grave, then he will walk intoxicated condition with divine love and he will strike hands on the parapets of empyrean and he will make a request “ Rabbi arni anzar alaik” and then there will be commanded to keep silence Mosa (A.S.) today is the day of accounting and upon accounting there will be sight available. But when the Allah’s, last prophet and his nation will come there and among them there will be such lovers that for them there will be command of Allah to take them in the chains to the paradise. But they will break the chains and they will come down from the paradise while requesting from there. Then there will be same command from Allah and they will again come down there from the paradise from there. In short, 70,000 chains will be broken by them, then there will be a command from Allah that there is promise of sight in the paradise and go there so that there will be available tranquility to them.”

Afterward, he said “Once the Prophet of Allah was making ablution and there was a ring in his fingers and he was moving it and there was a command of Allah came there “ Oh: Mohammed (peace be upon him) we has not created you for such engagement.” After that time, the last Prophet of Allah never engages in such things.

Afterward, he said “ Oh : Darwesh on the day the King of Egypt was sent Prophet Yousuf (A.S.) to the jail, at that time he told one prisoner who was going to release from the prison that he will become the cup bearer of the king and to the other person and he told him that he will be eaten by crows and eagles. On that day Prophet Yousuf (A.S.) told the cup bear to tell the king about him. At the same time angel Gabriel came there with the command of Allah in which it was said “ Oh: Yousuf (A.S.) you have ignored Us and giving Our information to others.” And for this mistake he was in the jail for a period of more than nine years as punishment. The above event was explained from the Quran as follows.

“And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread, where of the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation). O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire. And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget. To mention it to his lord, so he (Joseph) stayed in prison for some years.”

Afterward, he said “ When Prophet Sulaiman (A.S.) in spite of having his wide and grand kingdom when he will use to arrange the meeting or party, then he used to stand at the door and used to weep by holding with water jug and saucer and used to wash the hands of slaves and other guests by his hands and he will give

drink water first to the guests and he was used to drink water at last.”

The apology of Prophet Sulaiman (A.S.)

In short, in spite of wide and grand kingdom of Prophet Sulaiman (A.S.).He was used to sew the mound baskets and from its sale amount he was used to purchase for his breads. One day he thought in his mind that oh: Lord, you have given such a large kingdom, but from it there is nothing for his fate. And he is living on the sale amount of mound baskets. On that day he went to the bazaar with his mound baskets for sale there. But nobody did not purchase the baskets on that day and he was returned back to his place with baskets. In this way seven days passed and no basket was did not sold. So he was surprised what is the reason for it?.At that time angel Gabriel came there and he said, “ Oh : Sulaiman you did not get your food from the sale amount of baskets. So see the above. When he saw the above he was found all his baskets were hanging in one corner of the sky.” And there was came a command, “ Oh : Sulaiman we have purchased all your baskets and it was just a name in this matter that the mankind used to purchase it.” Upon hearing this he was regret in this and repented of it.

Afterward, he said, “ Oh: Darwesh the man should not think that whatever he will do his action so from it in the manifest and in innermost things will be happening. So think that it is happening from the side of Allah. All such things will be happened by the will of Allah.”

Afterward, he said “ Oh: Darwesh it was the habit of Imam Abu Hanifa that when the guest arrived in the house than he was used to wash the hands of his guest. He used to say this is Sunnah (practice) of the last

prophet of Allah and other prophets of Allah. Imam Malik used to wash the hands of his guests and used to give drink to the guests by his hand. So, “ Oh: Darwesh you should follow the prophet and the Imams (leaders) as far as possible in this matter so that you should not be ashamed of them on the day of judgement.”

Afterward, he said “ Once Abu Baker Siddiq (R.A.) was invited the companions of the prophet in his house and at the time eating of the food provision he was stood with water jug and washed the hands of the guests.”

Upon finishing the details of the above benefits, then Khaja Saheb went inside of the house so for this reason the well wisher left from the meeting place.

6.

The recitation of the Quran and its excellence and blessing

Sheikh Burhan Hansavi, Sheikh Baderuddin Gaznavi and other pious persons were present at the meeting place. He told with holy tongue “ Oh: Darwesh the worship of the recitation of the holy Quran is best among all worships and from it there will be available position and status in the world and hereafter. Because there is no greater worship than recitation of Quran so the men should not be careless from this grace and they should not be away from this. After this he said there are many benefits of the reading of the Quran are as follows.

1. There will be increase of eye sight and it means there will be no pain in it.
2. For each word there will be reward of worship of 1,000 years will be recorded in the account of the reader and

such number of bad deeds will be removed from the account of the reader.

The conversation of Allah

One who wants to talk to Allah, then he should busies himself in the reading of the holy book Quran. The pious person is one who engaged in talking to Allah. The felicity of talking with the friend will be available with the reading of the holy Quran. There will be call 70,000 times in the heart of the man that if you desire for us then leave all things and start reading of the holy book of Quran.

Afterward, he said, "Usually the people get the grace of the presence and observation at the time of the reading of the holy Quran. Because the secrets which are available in the world which will be revealed at the time of recitation of the holy Quran and when he will think about each and every word and every meaning then on him the secrets of the pen will be revealed upon him. When he will reach the verse of observation or verse of mercy, then he will be drowned in the river of observation and he will be getting 100,000 graces. When he will reach on the verse of punishment, then he will think about it, then he will be melted like gold in melting pot."

Afterward, he said, "When Sheikh Bakhtiar Kaki used to reach on the verse of warning, then he will beat his chest and used to become unconscious. When he will be consciousness, then he used to start again reading of the holy Quran. In this way, in one day he used to become unconscious 6,000 times and when he will reach on the verse of observation, then he used to smile and used to stand and drowned in the world of observation and live

in the condition of surprise and he was used to live in the condition observation in one day and one night and about such condition he will not aware of it.”

The position and status of Quran Conner (Hafiz Quran)

Afterward, he said, “When Quran Conner will die then his soul will be put in the lamp of light and will be taken towards empyrean and on his soul every day there will be a befall of graces of 1000 times divine lights.”

Afterward, he said, “On the day of judgement there will be commanded by Quran Conner to proceed into the heaven and there will be divine light on him. So it is said that on the day of judgement there will be also divine light on the following categories of personalities.

1. The prophets
2. All holy persons

There will be divine light separately on Abu Baker Siddiq (A.S.) in the heaven. This will be possible due to his excellence.”

Afterward, he said “ On the day of judgment the lovers will be brought into the place of divine light and there will be commanded to open the eyes. Each lover will be brought there and there will be divine light on them separately and they will become un-conscious, there and live in such condition for a period of 7,000 years and when they became conscious then they will demand ‘*Hal Milne Mazhid*’ it means, “For more and more”. So in this way, there will be divine light on them for 7,000 times. Then they will send back to their previous places.”

When the Sheikh of Islam was reached at this point in this discussion then he was becoming un-conscious.

Afterward, he said, “ Oh: Darwish once in Baghdad, he was heard from his holy tongue with the Sheikh of Islam Ajal Shrirazi this narration that when Sheikh of Islam Saifuddin Bakhaerzai was in Bukhara. Once he was left for outside for the journey and during his journey, he was seen in one city in which there was a full population of Muslim were there and men women and children all were engaged in reading the holy Quran there. They used to busy themselves in reading the holy Quran from morning to the evening time. We could not find any time when they were not engaged in the reading of the holy Quran. In that city, we find one pious person in the cave which was located outside of the city and he was a disciple of Sheikh Shams al-Arifin and he was also used to busy in the reading of the Quran there in the cave. When he will reach on the verse of warning, then he will use to become unconscious and used to become restless and uneasy condition there and when he will become conscious then again he busies himself in the reading of the holy Quran. When he will reach on the verse of glad tiding or mercy, then he will weep bitterly and used to say that this verse is in favour of such persons who do good deeds. I do not have little good deeds with me so I do not become happy in this matter. When he will say this and stop for a while and then he will address with the persons oh: dears if you know that there is a command of Allah in every verse and in every word, then due to horror the skin of the body will be displaced and it will be melted and it will be destroyed.”

Afterward, he said, “ Oh: Darwish once one Quran Conner was died who was realized reality. Somebody asked him in the dream, how Allah has blessed him.?” He replied, “Allah granted His mercy and blessings which He used to give to his special persons.”

When he was asked, “ Whether he left in the grave or he was taken upper side in the sky.?” He said, “His heart was taken under the empyrean and he was allotted his position in the Quran Conner place and still he is living there.”

The reading of the Quran is the source of salvation

Afterward, he said, “ Oh: Darwish, upon the death of Sultan Moizuddin Mohammed Shah somebody asked him in the dream how Allah has blessed him.?” He said, “Allah was forgiven him.” Then he was asked, “ For which deed.?”.He told, “ One night he was sitting on his throne and at that time, there was coming voice of reading of the Quran. So I came down from the throne and sat on the floor with the two legs folding and began hearing the recitation of Quran with full attention and care and for this reason, he gets much comfort in this matter. When he left in the world, then he was forgiven for the cause of listening to the Quran.”

Afterward, he said, “ For the listening of Quran many persons were forgiven for this reason.”

- 1.The person who is a teacher of readers of the Quran.
- 2.The reader of the holy Quran.
- 3.The listeners of Quran in the neighbourhood.

The Sheikh of Islam smiled and narrated this event and he said, “ Once he was sitting in the service of Khaja Ajal Shirazi then at that time four more Dareweh persons came there. Among them, one Darwesh want to kill Khaja Saheb. Khwaja paid attention towards that person and he said to him, “ Oh: Darwish did Darwish will have the intention to kill Darwesh.?” Then that Darwish paid respect to him and he said, “ No, he does not have such intention in this matter.” Afterward, he said him, “ To

change his intention.” When Khaja said this then he was standing and put his head on the feet of Khaja Saheb. He said, “ Yes, surely I had the intention to kill him. But you are a holy person so you were able to know in this matter so I repent in this matter.”

Afterward, the Sheikh of Islam said that, “ Man should busy himself in the reading of the holy Quran. Because in between the lover and beloved the love will be increased due to the conversation. So on the way of mysticism, there is no other thing which is more important than this thing. Because, as per mystic people, there is no observation like this observation. Did you know such comfort which one person will get at the time of talking with the friend.? Oh: Darwesh the talking about Allah is Quran. So one who knows this test, then upon this if he will engage in other things then he will be called false claimant in this matter.”

Afterward, he said, “ When one person who read the Quran then he should think about its meanings and at that time he should not think about any creature in his heart so in this method he should recite the holy Quran. Then one angel will come there along with 100,000 Houries in front of the person one who reads the holy Quran. That angel with Houries will adorn the meeting that the eyes could not able to see such things. Then that angel due to love will put his mouth on the mouth of the reader of the Quran. Till the life of that person that angel will be with him along with the Houries and upon the death of the reader that angel will leave him and goes back to heaven along with the Houries.”

Afterward, he said “ Oh: Darwish when Ali Ibn Taleb (A.S.) used to read the Quran then he used to shiver like the leaves of cane tree. When he will reach the beginning of any verse, then he will use to stand like

waiting and then he was used to sitting there afterward. When he will use to read the Quran then he was used to engaging in for a period of seven days and seven nights in it.”

Afterward, he said, “ As the person who enjoy the reading of the Quran in his loneliness. In the same way, on the day of judgement, there will be divine light on him in the loneliness.”

Afterward, he said, “ In Ghazni there was one Darwesh and his name was Maqri and who was very pious and a man of grace was there. And he knows the seven methods of recitation of holy Quran. His miracle was that one who will read one verse of the Quran with his help then to that person Allah will grant him in his fate the memory of the whole Quran. So I also read one verse with his help and due to its blessing I memorized the whole Quran. His one brother used to reside in Damascus. One person came to Baghdad from Damascus, so he was asked about his brother. So that person told him that he is well there, but he was already dead. That person who is coming from Damascus said, “ There was very much rain fall was there due to this reason many houses were destructed. There was also one fire accident took place there and due to this reason, many houses were destructed.” When he has finished his narration then Khaja Mohammed Maqri said to him, “Perhaps his brother was no more there.” Then that person said “Yes and he was dying before these happenings.”

The excellence of verse Fatiha and other verses

Afterward, he said, “ Oh: Darwesh for the men to see the pure soul of the prophet and to see the soul of any

other souls of the leaders of the religion then he should engage in the reading of holy Quran and verse Fatiha. So that due to holy Quran and the blessing of the soul his works of this world and the other world should be completed well in this matter. Also, he should get position and status and he should become the person of nearness and the person of the secrets of divine lights. Oh: Darwesh one who recites the verse Fatiha for the recovery of any patient or for any work he should follow the following method.

1. 41 times recite Tazou and Tasmia.

2. To read the alphabet Mim of Rahim with the alphabet of Lam of al-Humad. So that there will be relief of pain immediately on this matter. So the khatam (finish) of verse Fatiha is a recitation of it for 41 times. Oh; Darwesh you should know that the verse Fatiha is the cure of all diseases." Afterward, he said, " The verse of Baqera's khatam (finish) is a recitation of it for one time. The man who reads verse Baqera in between the Sunnah and obligatory prayers for 3 days, then his desire will be fulfilled by Allah."

Afterward, he said, " Once there was some need for Khaja Bakhtiar Kaki so he was started reading it and still one day was not passed then Allah fulfilled his wish."

Afterward, he said, " For the desire of this world and another world we should recite two times verse al-Umran." Afterward, he said " Oh: Bedridden Darwesh whatever he is told to him so he should follow it so that he will get perfection in his condition. As you are related to us in this matter. Because the spiritual master is one who will by adoring him." Afterward, he said, " One who will recite verse al-Nisa daily, seven times, then he will be free the punishments of the both worlds. One who will recite verse al-Maida then in his city, there will be no

scarcity of the rain anytime. The Khatam (finish) of verse Enam is reading it for 70 times or from another tradition to read it 41 times. So one who will read it for his any desire, then Allah will fulfil his needs.”

Afterward, he said, “ The verse Araf should be read for the repentance as follows.”

1. To recite 70 times Astaghfar.
2. To pray 2 rakat prayers as follows
3. In the first rakat after verse Fatiha to recite 100 times verse Qul Ya Ahul Kafirun.
4. In the second rakat after verse Faitha to recite 100 Qul Wallahu Ahad.

For the release of the prisoner to recite 4 times verse Enfal and one who will read this verse daily then Allah will free him from the prison of the world and the prison and also he will be protected in the other world.

Afterward, he said, “ In the world for the betterment of another world and success of the works, then one should recite verse Toubah forty times. And one who will read, then he will be successful in the world.”

Afterward, he said, “ Oh: Darwesh khatam (finish) of verse Hud is to read it for ten times. This Khatam is to be read for the success and victory on the infidel persons. The verse Ibrahim’s khatam is to read it for ten times for salvation of the deceased or it should be read at the time of the reading of the Quran or memorizing of the Quran and one who read it then he will become Quran-Conner”.

Afterward, he said, “ The prophet said one who will recite the verse Yousuf then he will memorize the Holy Quran certain. To free from the fear and worry of the enemy of the Islam to recite the verse Raad seven times.”

For the patient with epilepsy and an insane person to recite the verse Hajj 70 times and blow on the patients then Allah will recover the patients. The person who will recite 10 times the verse Nahal then whatever he will ask with Allah, then he will get his needs.”

The khatam (finish) of the verse Bani Israel is to read it 10 times.

For every muhim (important affair) to read the verse Kahaf 40 times on every Friday.

To read the verse Mariam every day 20 times for the increase of grace and increase of the work.

To read the verse Taha on every Thursday 3 times. Allah recites this verse without his tongue and uvula. One who recites this verse is like such person who is talking to Allah.

Afterward, he said, “ For the oppression of the enemies to read the verse Anbia 75 times.”

For the success in the both worlds to read the verse Qad Aflahal Muminoon 7 times.

To be free from the all kinds of calamities to read the verse Noor 7 times. Afterward, he said.

“ The khatam of the verse of Furqan is its reading of 7 times. For the success of the enemies of Islam to recite the verse Shams 75 times.

For the thanks of the graces of Allah to recite the verse Qul.

For reading the verse Qasas ten times, then there will such reward available which was available to the prophets.

To read the verse Ankabut 10 times to be free from Satanic apprehensions.

To read the verse al-Rome 21 times to be free from prevention from the enemies.

To read the verse Luqman 70 times for felicity in the both worlds.

To read the verse Sajda 21 times to get a status of martyrdom.

. For the completion of important affairs to read 75 times the verse Alm Nashra.

To read the verse Saba 41 times for the willingness of Allah.

To be free from calamities and for the passing of the reward to dead person to read 70 times the verse Fatir Samavat.

For every important affair to read one time the verse Yasin.

To be free from fear to read 21 times the verse Safat.

Afterward, he said, "Oh: Darwesh in the worship of Allah to be prevented from the Satan to recite 5 times verse Tanzil al-Kitab.

To read the verse Sajda 2 times to be free from the plague disease.

To read the verse Hamim Aainseenkhaf 7 times to be free from the problems and to get felicity.

To read the verse Zaqraf 21 times for the safety of eman (faith).

To read the verse Duqan 75 times to get felicity.

To read the verse Mohammed 41 times for zahur (revelation) of secrets of Allah.

When the Sheikh of Islam reached on this point and he said, " Oh Darwesh the one who is wise and he is not careless from the reading of the Quran. Because in the Quran there in every command in it and there is available the secrets of divine light and radiance. So Darwesh in this thing in which the grace is available so why the man should be away from it.?"

Afterward, he said, “ Oh: Darwish regards other khatam (finish) of the remaining verses of holy Quran he will be discussing later.

Upon finishing the details of the above benefits, then Khwaja Saheb went inside of the house so, for this reason, the well-wisher left from the meeting place.

7.

The excellence of reading verse Iqlas

Today I was sanctified to touch the feet of the Sheikh and then a discussion about the excellence of verse Iqlas was started. At that time in the meeting following persons were present there.

1. Moulana Nasihuddin who was the son of Qazi Hameeduddin
2. Jamaluddin Ansari
3. Shams Dabir

And some other Sufi persons were also present there in the meeting place in his service.

The Sheikh of Islam said with his holy tongue that, “There is tradition reported from the prophet that one who want the reward of khatam (finish) of holy Quran then he should recite 25 times verse Iqlas in the night. Oh : Darwesh in the verse Iqlas there is Wahdanit (the belief in the unity of God) is mentioned in it and Qul Wallu Ahad is its attribute. So one who reads it with the right devotion than he is like a person who was described all attributes of Allah. Even though Allah is without attribute and so there is no attribute of His.

Afterward, he said, “Once the prophet was sitting and he told his companions “ They should not sleep

unless they should not do the following five things before they sleep.”

1. To compete for the recitation of whole holy Quran.
2. To do Jihad (religious war).
3. To please the prophet.
4. To perform the Hajj pilgrimage.
5. To please Allah.

So for this reason, the companions were worried in this matter that how they can do the five things in the night.

So he told as follows.

1. The person who does not complete and unable to recite the whole Quran in the night, then he should recite 25 times Sura Iqlas, then he is like a person who was completed the whole recitation of Quran.
2. One who wants to do Jihad (religious war) in the night, then he should recite 10 times the phrase '*Subhan Allah.*'
3. One who wants to please the prophet, then he should recite 100 times Darud (blessing) on him .
4. One who wants to perform the Hajj pilgrimage then he should recite 100 times "*La Ilha Illah al-Hakim al-Karim.*"
5. One who wants to please Allah, then he should recite many times "*La Ilaha Illah Mohammed Ur Rasul Allah.*"

The excellence of the blowing of the verse Iqlas

Once one Darwish went to visit one patient and blow him upon recitation of the verse Iqlas so, for this reason, he recovered from illness immediately.

Afterward, he said, " Oh: Darwish once he and Khwaja Bakhtiar Kaki was in travelling and we have reached to the upper side of the river and we have reached the bank

of the river's tributary and there was no boat was available there to cross from there and it was a dangerous spot to cross." The Sheikh of Islam smiled and he said, " Oh: Farid as we have reached here so to have crossed from there.? So he replied it is excellent felicity but there was thought in my mind how we will cross from there. Still the thought came into my mind, then Khaja Qutubuddin was standing in the way and he was crossing the river site. Upon reaching the other side of the river, " I asked him how we have crossed the river way.? " Then he said, " When we have reached to the river side then he was recited 3 times the verse Iqlas and blown on the water and due to the command of Allah river was cut and there was way was created there so in this way we have crossed the river."

The verse of Iqlas is one-third of the holy Quran

Afterward, he said, " The Prophet of Allah said the verse Iqlas is one-third of the holy Quran. This verse's khatam (finish) is its reciting 3 times. After the khatam (finish) of the holy Quran, this verse is recited 3 times because there is wisdom in it that if there will be any mistake is left if any then it will be covered by reciting it 3 times."

Afterward, he said, "Upon the khatam of holy Quran some verses from verse Baqura are recited because once the prophet was asked "Who is the best person.?"Then he said, " Al-Hal al-Murtahal". And Hal is that person who has arrived and Murtahl is such person, one who left from the destination. It refers to this thing that when one person who will complete the whole recitation of the Quran then he will reach the destination. When he will recite some verses from Baquera then he will re-start his

journey to a new destination. So the best person is one who will finish the Quran and start its new recitation once again and for such reader the Prophet of Allah told him al-Murtahal.”

The release of Khaja Tamim Ansari

Afterward, he said, “ Oh: Darwesh once he was heard with his spiritual master Bahauddin Bukhari’s holy tongue that once Khaja Tamim Ansari was captured by the Negro persons and their leader want to kill him. For this purpose, he kept him in the prison for a period of 7 years. The day of the killing was promised by him, but on that night Khaja Saheb has seen his spiritual master Khaja Abu Said Abul Khair in the dream and who said to him when you will go to the leader of the Negro persons then recite verse Iqlas 3 times and blow on him. Then Khaja Saheb was wake up due to the terror of the dream. When he was taken before the leader of the Negro persons he recited 3 times verse Iqlas and blown on his side. When he saw him, he was fallen on his feet and was requested to forgive him then and he told he will release by him. When he asked the reason in this matter, then he said that there are two pythons are standing at his side and they want to kill him. Khaja Saheb told him “ I have given back your life. Then he was released from there.”

Afterward, he said “ Oh: Darwish once he and Jalaluddin Tabrizi were together in one place. Maulana Alauddin Sufi was passed from there and when the Sheikh saw him, then he called him there and he was given his dress to him and recited 5 times verse Iqlas and blown on the dress. Due to the blessing, Allah granted him many graces to him. All such graces were

possible to Maulana Aladdin Sufi due to the blessing of Sheikh Jalaluddin Tabrizi.”

The protection of Khaja Hasan of Basra

Once Khaja Hasan of Basra was fled from the prison of Hajaj Bin Yousuf. He was running ahead and the royal police men of Baghdad were following behind him. When he reached in the shrine of Habib of Ajmi then who asked him what is his condition then he told him the policemen of Hajaj Bin Yusuf are following him to catch him. Khaja Saheb asked him to enter his shrine. Then Khaja Saheb began engaging in the worship of Allah. The police men of Baghdad asked him where is Hasan.? He said, “ See he is praying there.” When they enter inside of the shrine due to the help of Allah they could not find him there. The police men came again to see Habib of Ajmi and they told them that “ It is right that Hajj Bin Yousuf kill you as you say such false thing.”

In short, when the policemen left from there Khaja Habib told him “ Oh: Khaja if he will not tell correct, then he will have been arrested there.” Khaja Hasan of Basra said to him, “ You were trying to arrest by the police and you have shown him to them.” Then Khaja Habib said to him “If he will not speak correctly, then we both of them will be arrested by the police.”

After that Khaja Hasan of Basra asked him, “ What you recited when he was gone inside of the building?.” He said, “ He was reciting ten times the verse of Iqlas and was blown on his side and which become intervening in between you and them.”

And this event is available in Tadhkirtal Auliya by Farid al-Din as follows.

One day officers of Hajjaj were searching for Hasan. He was hiding in Habib's hermitage. "Have you seen Hasan today?" the officers demanded of Habib.

"I have seen him," he answered.

"Where was he?"

"In this hermitage."

The officers entered the hermitage, but for all their searching they did not find Hasan. ("Seven times they

laid their hands on me," Hasan afterwards related, "but they did not see me.")

"Habib," Hasan remarked on leaving the hermitage, "You did not observe your duty to your master. You pointed me out."

"Master," Habib replied, "it was because I told the truth that you escaped. If I had lied, we would both have been arrested."

"What did you recite, that they did not see me?"

Hasan asked. "I recited the Throne-verse ten times," Habib answered. "Ten times I recited The Messenger believes, and ten times Say, He is God, One. Then I said, 'O God, I have committed Hasan to Thee. Watch over him.'"

Afterward, the Sheikh of Islam said, "Once he was engaged in the worship of Allah in the loneliness and when he was reached on the verse Iqlas then from the world of divine light there was a fall of secrets and its radiance upon him. So due to such lights, he was fallen in the desert of love and fondness. When he was out from there, then he was drowned in the river of the love and affection of Allah. So he was in such condition for a

period of seven days and nights. Then he was out from the condition of consciousness.”

The verse Iqlas and the conquest of Khyber

In this situation, he said, “ One day Ali Ibn Taleb (R.A.) became helpless in the battle of Khyber and he was trying his level best for the victory in the battle but he was not become successful in this matter. At last, upon his helplessness, he wrote to the prophet of Allah. The prophet of Allah has replied him that he forgets the verse Iqlas. Upon reaching the reply Ali Iban Taleb (R.A.) was started reading the verse Iqlas and still one day was passed, then the next day the Khyber fort was conquered by him. He was pulled out its gate from its foundation and he was thrown it 40 yards away.”

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

8.

The reality of Qirqa (saintly dress) and indigence

Today I was sanctified to touch the feet of the Shiekh, then at that time some Sufi persons were present in his service. He said with his holy tongue, “ The dress of rag and wool is the dress of the prophets of Allah. So Oh: Darwesh this dress is legal for such person and whose innermost and manifest is clear from the bad attributes. As the Sufi is that person in him there will be no filth and ill-will of the world and human nature will not be found.”

To wear Qirqa (saintly) is the Sunnah (practice) of the prophets.

Afterward, he said, “ Oh: Darwesh this tradition reported by the Prophet of Allah that to wear rags and wool dress is the Sunnah of the prophets of Allah. At that time when the prophets and holy persons when they need something, then they used to put the rag dress on the shoulders and will put before them wool, then they used to start hymns in the praise of Allah and will make rag and wool as intercessor then Allah will fulfil their important affairs in this matter.”

In this connection afterward, he said “ Oh: Darwish it is coming to the tradition of wearing of the saintly dress of the prophets and their Tabain (successors to the holy prophet’s companions).”

Afterward, he said, “Once inside the mosque of Kaif in Baghdad Khaja Zanon of Egypt and some other Sufi persons were gathered there. Then there was questioned that what is the origin of Qirqa? And first, who was started it.? All the persons in the gathering began thinking, but they could not reply in this matter. So Khaja Suhail Tasteri said as per tradition of some Mashaiq (learned persons) the saintly dress (Qirqa) system was started from Prophet Ibrahim (A.S.).”

Afterward, he said, “ Oh: Darwish on the day when Prophet Ibrahim (A.S.) was put in the catapult then at that time the angel Gabriel was brought the heavy dress and put on him. Afterward, the same saintly dress was worn by the following prophets of Allah.

1. Prophet Ishaque (A.S.)
2. Prophet Yaqub (A.S.)

3. Prophet Yousuf (A.S.)

But as per other traditions when Prophet Yousuf (A.S.) was put in the well by his brothers then the angel Gabriel was brought charm and put in his neck. But the research persons say it a was saintly dress and which was sent by Allah. So the person without saintly dress, without scissoring work, without company and devotion, then who claim himself as the disciple then he is misleading and not a disciple.”

Afterward, he said, “ One one who dis-approved of Qirqa (saintly) and scissor working so, for this reason, he is among Zindiq (hypocrite) persons and not siddiq (true) as per saying of the group of Mashaiq (learned persons). Oh: Darwesh among our masters the reality is connected with Allah. That on the night of Meraj (accession) the saintly dress was awarded to the prophet and also there was a command from Allah to give it to any one of his companions who will reply the question and there were given the details of question and answer to the prophet in this matter. So the prophet asked the question with his companions and among three of them could not reply to the question. In the last Ali Ibn Ali Taleb (A.S.) was replied that if he will be awarded the saintly dress, then he will not disclose the defects of the persons. So the prophet was given the saintly dress to Ali Ibn Ali Taleb (A.S.) and from him, the system of the saintly dress was started.

Afterward, he said, “ Oh: Darwesh once he arrived in Baghdad as a traveler, there and he was present at the meeting of Khaja Suhabuddin Saharwardi. The other holy persons who were present at the meeting are as follows.

1. Sheikh Jalaluddin Tabrazi
2. Sheikh Bahuddin Suherwardi

3. Sheikh Ohud Kirmani

4. Sheikh Bahuddin Suwastani

In the meeting the discussion about the saintly dress was started and at that time the son of Sheikh Bahuddin came there and he has requested a saintly dress for him. So Sheikh Suhabuddin said him sorry for today and to come tomorrow and it will be given to him."

Who is deserved for the saintly dress?

In short, in, that night Sheikh Saheb was seen in his dream that the angles were taking two persons towards the upper side while putting the chains of the fire in their necks. He caught the edge of the shirt of the angles and he was asked them, " Who are they.?" They said "One is the spiritual master and the other is the disciple. That master has awarded him the saintly dress to him, but he has not fulfilled the rights of the saintly dress in this matter. But he was used to wonders in the world in the streets, lanes and bazaars. He was used to presenting himself in the company of kings and richest persons. We have given a command that this dark nature of innermost Pir (master) and the misled disciple should be tightened in the chains of the fire and should be taken to the hell. "

When the son of the Sheikh was seeing the dream, then he was waking up from the dream and he went to see the Sheikh so the Sheikh was smiling in this matter and he said " Have you seen the condition of the persons who wear the saintly dresses. So my: son the Qirqa (saintly dress) should be worn by such person, one who will disconnect himself from the both worlds and he should follow the way of his masters and the Mashaiq (learned) persons. You are still in 70 veils. The time of

wearing the saintly dress does not come to you. So, return back from him otherwise your position will be in the same condition which you have seen the condition of the master and his disciple in the dream.”

Afterward, he said, “ Oh: Darwish unless the man should not be free from the following things then he should not wear the saintly dress.”

1. Worldly disturbances

2. Filth

And the master should not award his disciple the saintly dress without cleansing the filth. Because the saintly dress belongs to the dress of the prophets and holy persons. Because one who will be with the filth of the world, then he will not be able to fulfil the rights of the saintly dress. So in this way he will be fallen on the wrong way and both master and disciple will be misleading in this matter.”

Afterward, he said, “ Oh: Darwesh it is easy and simple to wear the saintly dress, but it is difficult to fulfil its rights. If there will be possible salvation from wearing the saintly dress then all will wear the saintly dress in this matter. But it requires the work of wearing the saintly dress. If you wear the saintly dress and do the service of the devotees then it is good otherwise, you will be away from the right path and from which you will not be able to come out from there.”

Afterward, he said, “ If you wear the saintly dress and do the acts of saintly persons of a wearing saintly dress, then it is good. Otherwise on the day of judgment the saintly dress will become claimant there and it will ask him that you have worn me, but not fulfil my rights.” Then there will be command of Allah to the angels to put on the dress of fire on his neck and there will be given orders to take him into the hell.

Afterward, he said, “ If one who want to wear the saintly dress, then he should wear it for the sake of Allah only and he should not wear for the show of the mankind so that they should respect him in this matter and if you do this then you will become helpless and weak on the day of judgement and you will be arrested there.”

Afterward, he said, “ On this way the Pir (master) should have personal power so that if any person approach him in his service to become his disciple then he should check the three disturbances of the world and that he is free the following things of his heart.

1. Ill-will
2. Malice
3. Defects

And then he should clear all the above things from the heart of the disciple. So he should keep that person with him for some period of time and then order him to do endeavours in this matter. Afterward, if there will be not available ill-will of the following two things.

Greed and lust, then he should award him the saintly dress, then it will become legal for the disciple. But if the Pir (master) does not have such personal power, then he will not award the saintly dress to the disciple as he will be away from the right path as well as he will mislead the disciple on the wrong path.

Afterward, he said, “ Oh: Darwesh the saintly dress and cap should be given legally to that person one who become successful in the endeavours and who has become pure in the love of the holy persons.”

Afterward, he said, “ When my brother Bahuddin Zikeria when he was completing his endeavours in the love and affection of Allah then he was approached in the service of Sheikh Suhabuddin Suherwardi and he was

with him for a period of three days there and on the fourth day the Sheikh was given him the following things.

1. Saintly dress
2. Staff
3. Sandals
4. Prayer mat

He said to him, “ Go: the dominion of the saintliness of Multan city was given to you. So there was a feeling of the envy to the persons who were present at the meeting place and they said that an Indian person was given Velayat (saintliness) within three days and we are in his service for many years there without getting any benefit from him. When Sheikh Suhabuddin Suherwardi heard this then he said, “ Oh: Darwesh persons you are not like him. But Bahuddin came there by doing his work and he was brought dry woods with him. So for this reason within three days with one blow, there was a fire, but all of you have brought wet woods with you so there is the time required in this matter so that there will be an effect of the blow on the wet woods.”

Afterward, he said, “ Oh: Darwesh the saintly dress should be worn by such person, one who will make his eyes blind so that he should not see the defects of the mankind.

Afterward, he said, “ Once Qazi Hameeduddin Nagori was at the Shamsi water reservoir and in the public gathering he was given the saintly dress to Sheikh Shahi Motab and immediately he was looked at Sheikh Mahmood Mouza Doze and he told him today he was given the saintly dress to Sheikh Shahi Motab do you like this thing or not?. So Sheikh Mahmood Mouza Doze said him, “ Whatever he will like then such thing is liked by

him. Because to whom you will award the saintly dress, then that persons in no doubt will be eligible for it.”

Afterward, he said, “ Once he was arrived in the area of Damascus as a traveler, there and he was reached in Damascus city and went to see one holy person in his hut and paid respect to him and that person was engaged in the worship of Allah very much there. He was replied of my salam and he asked me to sit there. At that time, some disciples of the holy person who was wearing saintly dress came there and they paid him respect. Then one more Darwesh came there and he sat there. At that time that holy person told them that he wants to give saintly dress to this person do you all agree on this matter.? Then all of them paid him respect and said that whatever he will like will be accepted by all persons in the gathering. Then those Darwesh have started a discussion about their conditions. At that time that Darwesh to whom the saintly dress was being given said something against the Darwesh persons without asking in this matter. So the holy person stood and engaged in the prayer. After the completion of his prayer the Sheikh said to send back that Darwesh from there because he is not eligible for the saintly dress. And he is an opponent of it and he is a false person and such person is not eligible for the award of saintly dress in this matter.”

The excellence of Qirqa (saintly dress) and its attachment to the person who wears it

The Sheikh of Islam said, “ The saintly dress is not credence and if it were credence then all the world will wear it. But due to the person who wear it will become excellent.”

Afterward, he said, "When the Prophet of Allah wore the saintly dress on the night of ascension, then there was the command of Allah came in which it was said, " Oh: Mohammed (peace be upon him) does not think that you have got excellence due to the saintly dress. But you aware that due to your greatness and excellence it was awarded this saintly dress to you. So it was given to you that it was to become excellent due to your merit. So oh: Darwesh one who wears it and then he will not fulfil its rights then he is not a person of credence and also his saintly dress is not belonging to a thing of credence."

Afterward, he said, "Junaid of Baghdad, said if there will be the importance of the saintly dress, then it was made of fire and iron. But every day there will be a call which is heard in his head that there is no importance for the saintly dress. On the day of judgement, there will be many persons of saintly dresses on whose necks there will be put the dress of the fire in their necks. And those who will fulfil its rights then they will be sent to the paradise."

Afterward, he said, "Once Dawood Tai was sitting there and at that time one person came there wearing a quilted coat to visit him and he paid him respect and he was sitting there. Dawood Tai was looking at him and he then saw him at many times and smiled. At last, he was addressed to the persons who were present at the meeting place that he will find the things in this person which are required in the persons who will wear the saintly dress."

Afterward that the Sheikh of Islam while weeping said " When the group of persons who will tear the saintly dressed in the meetings of ecstasy, then they will drown in the sea of friendship and in the fondness of the friendlier they will be found in the condition of the

surprise such that there will be no particle of life available to them and in the cup of love they will melt like that there will be no sign of their available there.

So due to the reason of envy and jealousy the person who wears saintly dress due to the reason of singular status he will tear off his dual personality. The effect of this saintly dress wearing persons will be in such condition due to the drowning in love of the friend. So there will be affect on them and for this reason from a conscious condition they will not go in the condition of unconsciousness."

In the religion of mysticism who is Darwesh.?

Afterward, he said, " One Darwish, who was lying on the earth and he was saying the name of Darweshi (mysticism) is that whatever he will get in the day then he should not keep a single penny for the night. If he will have something in the night, then he should not keep for the day. So he should give all of it on the way of Allah. The name of mysticism is not that he should tie loincloth or wear leather and even for a loaf he should wander from one door to another door. He should beg from the persons who are like him. But the name of mysticism is that one should not raise his head from the prostration but he should wear a nice dress. Whatever he will get and with that money he should cook delicious food for the Darwesh persons and whatever he will get then they should spend on the way of Allah. "

Once Khaja Bayazid Bustami was asked what is Darweshi (mysticism).? He said " At the 18,000 worlds of the gold and silver, which are available and if he will get such wealth, then he should spend in the way of his friend."

Afterward, he said, "There are 70,000 positions of Darweshi (mysticism) and unless he will not cover all these conditions, then he will not be called Darwesh. Some person will become Darwesh for the filling of the stomach only. The every stage and position of Darwesh is not free from fear and hope. At every stage, there will be difficulties and problems for the Darwesh since for his trails only. And if he will exceed a little from that place then he will not get the position. But the person who will pass patiently from those difficulties happily from the 18,000 worlds, then his works will be developed in the double. So such person is called Darwesh (mystic) in the religion of the mysticism."

Afterward, he said, "There are 70,000 stages from which the Darwesh is required to pass from there. And among these stages if there will prevail condition upon Darwesh in the first stage, then he will perform the five daily prayers around the empyrean in the sky along with residents of the empyrean. And when he will come back from there, then he will see himself in the Holy Kaaba in Makkah and come back from there and then he will see all worlds in between of his two fingers. So oh : Darwesh this is his condition in the beginning stage. But when he will cover 70,000 stages, then his condition will not be understood by wisdom and knowledge and there will be no capacity available to the un-related in him. This is one secret which is in between Allah and his slave and for which nobody knows in this matter and only Allah knows well in this matter. Then the Sheikh of Islam made a slogan and recited some couplets from the Masnavi (verse comprising couplets).

The status of Darwish

Afterward, he said, " Once due to the fondness and desire the blood was passed from the eyes of Khaja

Bayazid Bustami and when there was relief in this matter, then he said, "The friend lives upon you" and he called the empyrean and he said " Oh: empyrean it is said that the friend is used to reside there." The empyrean said, "Oh: Ba Yazid what is the situation of this talking. For me, it is said that Allah lives in your heart. Oh: Ba- Yazid many of the residents of the sky ask the residents of the earth about the address of Allah and many of the residents of the earth ask the residents of the sky about the address of Allah in this matter."

Afterward, he said, " From this conversation, it should be known that the status of Darweshi (mysticism).It means the Darwesh will reach at such stage that in his one step he will reach under the empyrean and also he will reach upper side."

The difference between the prayer of Ulema (learned person) and Fakir (indigent)

Afterward, he said, " My brother Jalaluddin Tabrazi was passed from the house of Qazi Najamuddin Sanami of Badayun and asked what Qazi Saheb was doing ?. So the servants told him that, "Qazi Saheb was praying at that time." He said, " Did Qazi Saheb know the praying? " When Qazi Saheb knows this then he was immediately going into his presence, and he said to him, " What he was said in this matter.?" He said " He was told correctly. Because there are differences in between the prayer of Ulmea and Fakirs (indigent)". So Qazi Saheb asked him, " How it is.?" He said " Ulema can see the Qibla (direction in which Muslims turn in prayer) or if they will not see Qibla then upon satisfaction of the heart then perform the prayer. Unless the Fakirs

(indigent persons) will not see the empyrean or will not reach there, then they will not perform the prayer.”

In short, when Qazi (judge) came back to his house and he was seen in his dream that in real Sheikh Jalaluddin Tabrazi was engaged in praying on the prayer mat over the empyrean and he was waking up from the dream and he went into the service of the Sheikh and requested him to forgive him. Then the Sheikh told him, “ Oh: Najamuddin what you have seen the Darwesh praying at the empyrean and this is the lowest status of mystic persons. There are also other stages are there and if you see them, then you will not live and you will die due to the excess of the light in this matter.”

The sin of Prophet Khizer (A.S.)

Afterward, he said “ He arrived in Baghdad as a traveler there. Upon reaching the Tigris river, he was seen one holy person was there and who was engaged in the prayer while spreading his prayer mat on the river there. When he was finished his prayer and he went into prostration and he said Prophet Khizer (A.S.) was committed a major sin, so forgive his sin.” At that time Prophet Khizer (A.S.) was arrived there and was asked him which sin he was committed by him.? So that he can repent in this matter.” That holy person told him, “You have planted one tree in some jungle and he was used to rest under that tree shade and he used to say that he was doing that work for the sake of Allah.” So Prophet Khizer (A.S.) was repented in this matter. Afterward that holy person said to him,” In the matter of leaving the world and he should follow him.” He asked him “ How it is.?” “If he will be given the whole world and if it is said that there will no account of this and then also if it will be said to him that if you will not accept this then you

will send to the hell. Then also he will not accept this and he will prefer to go to the hell instead of the world.” He was asked “Why.?” Then he said, “Because there is an anger of Allah is there and Allah thinks the world is his enemy. So I think hell is good instead of the world.”

Then the Sheikh of Islam said he was approached that holy person and said “Salam to him.” He was replying his salam asked me to come there. So there is a thought which came into my mind how to pass from the water. Upon this thought the way was created in the water and I was approached near that pious person. After some time he said to me, “ Oh : Farid since the period of 49 years he could not sleep on the ground and unless there will be no traveler he does not use to eat his food. Also, unless he will not give any portion of his food to others, he will not satisfy in this matter. Because the name of Darweshi (mysticism) is to give something to another from his portion.” At that time two cups of stew and 4 breads were coming there by invisible source. He was put one cup before me. We both of have eat bread with stew. During the night after Eisha (night) prayer, he was started supererogatory prayers. So I was also standing there. In two rakat he completed the recitation of 4 Quran. After finishing the prayer he put his head in the prostration and he wept bitterly and in his supplication he said, “ Oh: my Lord, he could not do such worship which is required by Your court so I could know in this matter.”

Afterward, after the morning prayer, he said goodbye to me and I found myself on the bank of the river and that holy person was vanished away from there and I could not know where he was gone from there.

Afterward, the Sheikh of Islam said, “ Oh: Darwesh they were able to get Darweshi (mysticism) and from the

world except the broken water pot they could not get anything. When the night comes they used to throw the water from the water pot on the earth and during the day and night they used to engage in the following.”

1. Checking of the accounts

2. Loneliness

Afterward, he said, “ Oh: Darwish, one Darwish, who was very pious, having property and wealth and he was used to saying if he will be asked how he will spend the life in the world and he will say he was in loneliness.”

Afterward, he said, “ In the previous period there was a holy person who was engaged with the condition of surprise for a period of 20 years. He does not use to eat anything for a period of one year. After one year when he will use to become conscious then he will use to suck the date which will be kept in the window of the mosque and then put it back there in its place. In this way he spent his life for a period of 50 years on one date and which was not finished away and during that period he was dead.”

The un-cleanliness of the manifest (Zaheri) and innermost (Batin)

Afterward, he said “Once while passing from the street the edge of Khaja Bayazid Bustami’s shirt was touched with the dog. When Khaja Saheb was folded his shirt’s edge, then the dog said, “ Oh: Khaja why you have folded your shirt’s edge? Between me and you there is truce possible with the three waters. And in me there is filth in the manifestation. If your shirt’s edge will be touched with me then it will be cleaned by washing of the water by three times. But your filth is more than me and which is in the innermost. It is compulsory for you that you should leave the filth of the innermost. If you

wash yourself in the seven rivers, then you will not become clear. Oh: Khaja see you will be asked by others to call yourself as Sultan Arifin and you are claiming of Darwesh. Upon this you have kept stored the pot full of the wheat. The Darweshi (mysticism) which is called and it is available to me that if I will get one bone, then I will spend on it and not stored for another day. But you claimed so much Darweshi (mysticism) but still you stock wheat for the next day. When the dog said then Khaja Saheb made a slogan and he said “ He is not eligible for the friendship and company of the dog in the world. Then on the day of judgment how he will become eligible for the company of the people of mysticism and in the court of Allah.”

Upon finishing the details of the above benefits, then the prayer call of afternoon prayer (Zahur) was started so Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

9.

The reality of Glim (blanket) and wool

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin and Moulana Yahiah were present in the service in the meeting place. The discussion about wool and rag was started. With his holy tongue, he said, “ The dress of wool and rag belongs to the prophets and holy persons. So this dress is legal to wear to those persons whose manifest and as well as innermost is free from the filth of the world because one who is Sufi person so he should be free from the filth of the world.”

To wear of Glim (blanket) and wool is the practice of the prophets

Afterward, he said, "There is tradition was reported by the prophet of Allah that it is the practice of the prophets of Allah to wear rags and wool dress. When there will be any need for the prophets, and holy persons, then they used to put the rag dress and wool before them and used to pray Allah while making the intercession of the rag dress and wool cap then Allah will complete their important affairs."

Afterward, he said, "When the time of departure of the prophet of the world was reached near then he told Ali Ibn Ali Taleb (A.S.) who was present in his service and told him that he was having a memorable rag dress of Prophet Abraham (A.S.) and he was commanded by Allah to give it Ali Ibn Ali Taleb (A.S.) so that he should give to the persons of his Ummah (nation)."

Afterward, he said, "The commencement of wearing the rag dress started from the time of Prophet Ibrahim (A.S.). The start of Qirqa (holy dress) was with him and also wearing of the rag dress was also commenced from him. One day Prophet Abraham (A.S.) said in the court of Allah that he was able to know the way of Safa (right). Now he required rag dress so at that time angel Gabriel was brought him black rag dress for him and he said, "Oh : Ibrahim (A.S.) there is a command of Allah that it was made for him in the heaven. So wear it and make it practice of the usage among your sons and it should reach to the last prophet of Allah."

Afterward, the Sheikh of Islam said, "In this conversation, it is known that its origin is from the paradise and which was given to Prophet Ibrahim (A.S.) and which is reached to us from him. So the clean Darwish is one such person who wears the dress of the

prophets of Allah then he should fulfil its rights so that he should not face disgrace on the day judgment in this matter.”

Afterward, he said when Khaja Basher Hafi was repented then he get a rag dress and wool cap from his spiritual master and he was not smiling for a period of forty years. So the persons asked him the reason in this matter. He said from the day when my spiritual master was awarded me rag dress and wool cap so since that day he was in the condition of surprise. So he will not know about himself. Because the spiritual master did his work. So it is required of him to fulfil the rights of the rag dress and wool cap. So the holy persons who did lots of work while wearing rag dress and a wool cap. If I will not do such works, then on the day of judgement, then the rag dress and wool cap a will become black snake and will hang around my neck there. So those who will wear rag dress and a wool cap, then how he should think about the laugh.”

Afterward the Sheikh of Islam said with his holy tongue, “ When Darwesh will wear rag dress and a wool cap with them, then it is an obligation for him to adopt loneliness and seclusion and leave with the meeting with rich and wealthy persons then he will become the real Darwesh. So it is his right to wear the rag dress and wool cap. But while wearing the rag dress and wool cap and continue to visit the courts of kings, rich and wealthy persons and visit the bazaar with the dress of the prophets and holy persons so in that condition his rag dress and the wool cap should be taken back and he will not be given permission to wear this holy dress of the prophets because he is not eligible to wear this holy dress.

The intercession of the rag dress and the wool cap

Afterward, he said, “ The group of Mashaiq (learned persons) like Junaid of Baghdad at the time of helplessness or at the time of need they used to make intercession the rag dress and wool cap and pray in the court of Allah then due to the rag dress and wool cap their supplication was accepted by Allah.”

Afterward, he said, “ When the Prophet Musa (A.S) was taken interest to wear the rag dress and wool cap and he was requested in the court of Allah in this matter, then there was command of Allah, in which he was heard “ Musa, you will not able to wear the rag dress and a wool cap of our lovers unless you will not thanks in this matter. First, thanks in this matter and then wear it later. Upon hearing this command of Allah Prophet Musa (A.S.) came back to his house and given away all his belonging in the house in the way of Allah and even he was given his dress on his body. When he was nothing with him, then he went to the court of his friend. Then there was a command came from Allah, “ Oh: Mosa as you do not possess any filth of the world with you so now you can wear the rag dress and the wool cap. So it is your right to wear it now.”

In short when he has worn the rag dress, then he went into loneliness for a period of ten years and not come out of it and he was used to engage in the worship of Allah. At, that time Pharaoh was become rebellious. The Sheikh of Islam began weeping and he was reciting one couplet and its meaning is as follows.

Whenever he will be worried by the atrocities of Pharaoh then at that time he used to pray in the court of court of Allah by making intercession of the rag dress so for this reason there will be no problem will befall upon him.

Afterward, he said, “ He was heard with the holy tongue of the Sheikh of Islam Bakhtiar Kaki that on the day of judgment when the persons of the rag dress will be brought there and every person will like drunk with divine love will come there while putting the rag dress on his shoulder and in every rag dress there will be 100,000 threads in it. The disciples and Murshid (spiritual masters) will come there and hang with the threads there. Allah will give them strength so that they will be able to bear the weight of all such persons. All will pass safely from the pathway of paradise soon. Then they will reach into their places and they will say there that where are those people who did not disobey from their path. But they have done our service with great respect and honour. So then friends will come there and will be cling with the threads. And they will also cross the pathway of the paradise safely. And afterwards all of them will reach to the paradise along with the last Prophet of Allah.

Afterward, he said, “ The works are known by those persons who will wear the rag dress and the wool cap and who know its rights.”

Who deserve of Galim (blanket) and wool cap?

Afterward, he said, “ The man of wool will be getting correct of heart and when he will clear his innermost from the filth of the world.” So the Sheikh of Islam said “ He should leave the following things.

1. Malice
2. Greed and enmity
3. Greediness and lusting
4. Pride
5. Show

Unless the Sufi will not clear from the above things, then the rag dress and wool cap will be not legal for him because it is the religion of the people of wool persons.”

Afterward, he said, “ He was seen in the books of mysticism that Sultan Ibrahim Khawas was said about the religion of Sufism that “One who have greed and enmity with the people of Sufism and indigent persons, then they should do research with saying of the ancient persons and then understand that they have circumambulation of the garments and there is no outcome of it and nor he will influence on it. On this matter there will be no little effect on the indigent persons. Because the Fakir (Darwish) is such person and there will be no signs of such things in him. Oh : Darwesh there are many stages in indigence and Sufism. But these stages will spoil by malice. And malice will created in the heart of Sufi person when he will be desirous of worldly status and property and wealth.”

Afterward, he said, “ When the Sufi person will make the rag dress for the kindness and the source of the rule, then that Sufi person is false and he claims falsely.”

Afterward, he said, “ He was seen in the book *Umda* of Khaja Junaid of Baghdad in which it was mentioned that, “In all religions of Sufism to meet the Sufi person with the kings and the people of the world is illegitimate.”

Afterward, he said with his holy tongue that, “It was known that in the religion of Sufi persons it is a must that in the morning and evening there will be no malice and greed and enmity in his heart of the Sufi person. Allah says the people of Sufism and Galim (blanket) should keep away from the people of the world and sins. And this thing will not be available unless leaving the company of the people of the world and living in the company of the Sufi persons.”

Afterward, he said, "The people of miracles should know their status and position. Allah was mentioned this attribute in the Quran as follows.

" *Wa laqad karma bani Adam.*" In some commentaries of the holy Quran it was written that this verse is about the people of Sufism. Because they have excelled over the other human beings. The people of Sufims having excellence over all other creatures."

Afterward, he said, "Prophet Adam (A.S.) is called Safi and its reason is that in the knowledge of incantation he accepted the religion of Sufism."

Afterward, he said, "One who will not keep away from illegitimate or doubtful loaf and who will not leave the company of the king and wealthy persons, then he is not eligible to wear the rag dress and wool cap. The value of rag dress and wool caps is known by the following persons."

1. Prophet Ibrahim (A.S.)
2. Prophet Mosa (A.S.)
3. The categories of Mashaiq (learned persons)
4. The people of knowledge

Afterward, he said, "One who wears the rag dress and wool cap then as per the requirement of the religion of Sufism he is not permitted to eat delicious and sweet loaf of the food nor he should have contact with the king and the people of the world. If he will do like this then he is in the dress of the prophets and he is cheater in the people of mysticism and he is not fulfilling its rights."

Afterward, he said, "There is a difference about the colour of the rag dress and wool cap so some Mashaiq (learned persons) say not to wear red green as it is this dress of Satan."

Afterward, he said, "The categories of saints of Khaja Junaid of Baghdad and some other Mashaiq they

used to wear Pyjama (trousers) of rag dress and shirt and a turban made of general cloth, but there is a difference about Pyjama and some say the prophet of Allah used to wear the above dress.”

Afterward, he said, “ One who did not disrespect this dress and who did wear this dress and not desirous of more income than normal and he is not greedy like other voracious people, then he is a man of patience and a man who have trust on Allah.”

Afterward, he said, “ Once he arrived in Damascus as a traveler, there and I have seen one pious person known as Sheikh Shuhabuddin Zindubais there and who belongs to the relatives of Hakeem Tarmazi. When I was arrived at his shrine building and said salam to him and who replied my salam and asked me to sit there. At that time some more Darwesh came there and they told him that one of his disciples is having too many relations with the people of the world. Upon hearing this that holy person was, called by him there and he asked him to remove the rag dress and wool cap and then put them in the fire and with great anger asked him to get him out of there. Because he was not eligible for the wool.”

Afterward, he said, “ This is the dress of the prophets and those who do not know about it, then on the day of judgment this dress will be put in his neck and he will be asked to march in the ground among all the creatures and then there will be call in this matter that this person belonged to the group of wool and rag dress and but he did not fulfil its rights.

The rules of religion of the Sufism

Afterward, he said, “ The rules of mysticism and Sufism is that the man should be always silent and he should be in a condition of surprise. There are no use of the customs and knowledge. But whatever is there is

manners only. It is said “ *Tuqluqu Bil Akhlaqillah*”, it means there is no success with customs and knowledge, but on it is successfully with the manners.”

Afterward, he said, “ The people of Sufism are enemies of the world and whatever is there in it and they are friends of Allah.” Afterward, he said, “The people of Sufism are such strong persons that when they are drowned in the engagement of invocation of Allah, then they are unaware of other creatures. They remove in between them the conversation and they will drown in the witnessing the divinity, such that till their lives the friendship of Allah will be available there in their hearts.” Afterward, he began weeping and he said, “The name of Sufism is that the Sufi does not possess anything with him and he should not become the property of the others, then his condition will become like this so he will become eligible to wear the rag dress and wool cap.”

Afterward, he said, “ Once one holy person was asked what is the thing of perfection in love and Sufism?” He said that, “ A person should perform the five times prayers on the empyrean in the sky.”

Afterward, he said, “ The mysticism is the name of the pure friendship of Allah. The real mystic person will get the excellence of love of the Allah in the both worlds.”

Afterward, he said, “ The Sufi is that person when he will get cleansed, then everything will not be kept away from his sight. ”

Afterward, he said, “ There are 70 grades of the people of mysticism are there. Among those, positions there is one status is that to be free from all desires of this world. “

Afterward, the discussion about the love of reality was started. So he said, “ Among the people the affair of

the love, it is initiated due to the witnessing of the beloved. When the people do exaggeration in the endeavour, then they will be able to get revelation and when revelation will become endeavour, then lover will witness beloved then he will get the blessing of the observation of the beloved and there will be an increase of love in this matter and there will be increase of status there and the veil will be removed in between them and upon reaching a special position than the lover will get satisfaction in this matter. Then he will fall into the condition of surprise.”

When the Sheikh of Islam ended these benefits, then he began to shut, tears and he was repeating some couplets with his holy tongue 1000 times which he was heard one time by Khaja Bakhtiar Kaki. When he began repeating the couplets, then his surprise was used to increase in this matter.

Afterward, he said, “ On the lover if there will be a fall of the secrets of divine light and radiance 100 times in every movement then he will not be satisfied in this matter. This request will be continued till he will not be able to get all desires of the observation. So oh: Darwesh the people who do this work and they are always found in the observation of the friend. Their any movement is not free from the observation. In this situation he was heard some couplets from Masnavi from Qazi Hameeduddin Nagori in which there was a description of drowning of the lover in the surprise.

To endurance of the sight of Laila

Afterward, he said, “ One who is a lover of the beloved then in his sight, he like all things of the beloved. The lover like the street of the beloved. This thing will be happening due to very much of the love. As

per tradition one day Majnu did not eat his food. One deer was caught in his net then he was respected and admired her and freed her from his net. And he said, "The eyes of the deer are similar to the eyes of Laila. So how he can give her trouble which is similar to his lover."

Afterward, he said, "One who is a complete lover of Allah. So there will affect of un-consciousness on him at the beginning of the Mushada (witnessing the divinity). Because he is drowning in it. So it must require un-seriousness upon him. So he will become drowned at the time of witnessing of the divinity."

So once Qazi Hameeduddin Nagori wrote about the overcoming of love that the people of the tribe of Majnu said to the people of the tribe of Laila that, "Majnu is being killed due to the love Laila. So in this what is hindrance that a sight of Laila should be shown to Majnu." They said "There is a hindrance to him, because he will not bear on this matter." Then there was very much pressure on this matter, then Majnu was taken at the residence of Laila and the veil was made between them. Still the shadow of Laila was not reached there and Majnu was becoming unconscious there and he was fallen on the earth and he was beginning restlessly. So they said, "As we have not told that Majnu will not bear the sight of Laila." At, that time the Sheikh of Islam made a slogan and he was becoming unconscious there. When he was becoming conscious then he began reciting one couplet relating to this situation.

Afterward, on this situation, he said, "His brother Sheikh Bahuddin Zakaria once he was drowned in the world of love and fondness. On him, there was prevailed surprise and condition of the love. So every time he was used to reciting two couplets and he was used to

become unconscious. So for this reason, he was drowned in the surprise of those two couplets in seven days and nights and due to this reason he becomes unaware of the world and whatever there in the world.”

Afterward, he said, “ Oh: Darwesh you do not know what secrets and lights will prevail upon the heart and for which he will be drowned in this matter and this condition is known either to the lover or the beloved that what is a relation in between them?.”

Afterward, he said, “ He was seen in the book, *Israr Arifin* that one holy person did worship in the loneliness for a period of forty years and rarely he used to see the creature. One day the persons have asked him that his sight is not seen frequently and what is the reason in this matter.?” He said, “ The people of mysticism if they will engage with the mankind, then they will be away from the nearness of Allah. So, for this reason, he is living in the loneliness and during the period of 40 years, he is away from the pleasure of the world. ”

When the Sheikh of Islam was reached at this point, then the call of afternoon prayer (Zahur) was started so Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

10.

The stages of love

Today I was sanctified to touch the feet of the Sheikh then at that time Sheikh Burhanuddin, Sheikh Jamaluddin Hansavi, and Badruddin Gaznavi were present in the service in the meeting place. He said with his holy tongue, “ Oh: Darwish there are 700 stages of love. The first stage is that whatever calamity will be

sent to him from his friend then he should be patient on this."

He said, "In the book *Kitab Mohabbat* I have seen there was one tradition, written in it and which was reported by Abu Huraira in which the prophet said, "The love of Allah is like the king and which is not get tranquility in every heart. But it is found in that heart which is suitable for that love. That it is according to the order of the sky and which is created in the heart in which there will be found out painfully."

He said the prophet said, "The love is like a scorpion on which that person will put his step and one who will not think about 18,000 worlds and not see anybody in between it and he should see only his friend and in which he will become involved in the oneness"

Afterward, he said the prophet said: "The parts of the body of the lover are made with love." That person from disposition, able to know and he will make the slogan of "Rabbi Arni Anzar Alaik" and he knows always what is the love of the Allah.? So oh: Darwish in the eye in which there will available the antimony of love so for him there is nothing hidden in his eyes the things from the empyrean to the nether region."

Afterward, he said, "The love of should be like the love of Prophet Ibrahim (A.S.) with Allah and for the sake of friendship he was ready to sacrifice his son. When Allah saw him his firmness in his love, then he was given command not to sacrifice the son and instead of his son, Allah he sends sacrifice from the heaven."

Afterward, he said, "On the day when Prophet Ibrahim (A.S.) was made the slogan of the friendship of Allah, then angel Gabriel requested in the court of Allah to check him in this matter so he was given permission from there and he was commanded well to go for the

checking. The angel Gabriel was sent down and he was reached on the top of the mountain and he was called "Oh: Allah" in loud noise. At that time Prophet Ibrahim (A.S) was engaged in the building of Holy Kaaba in Makkah. He came out and asked to call one more time the name of Allah. Then the angel Gabriel said to him, "To bring the thanksgiving to him." When the Sheikh of Islam was reached at this point, then he began to shut, tears and recited two couplets from the Masnavi. (Verse comprising couplets)

In short the Prophet Ibrahim (A.S.) said: " He had many thousand camels with him, which he was given in Sadqa (charity) of Allah." So he asked him, "To call one time, "Oh: Allah." Then the angel Gabriel said, " Oh: Allah." So whatever he had with was given in the way of Allah. Then he asked to say one more time, "Oh: Allah." So angel Gabriel said to him, " This time what he will give.?" He said "In the body there is a soul which will be given by him." So angel Gabriel said, " Oh: Allah." And for this reason, he was becoming unconscious and was he fell down to the ground.

When he was becoming conscious then angle Gabriel said Prophet Ibrahim (A.S.) in reality he is truly in the friendship of Allah. So when he returned back in the court of Allah, he said while putting his head in the prostration and he said, " Prophet Ibrahim (A.S.) in reality is true in the friendship."

Afterward, he said, " Oh: Darwish in the love of Allah, such person is truly one who will be engaged in the worship of Allah and he should not be away from the engagement in the worship of Allah even for a moment."

The people of mysticism said, " The people who used to remember things very much which they love them. In the same way one who will love Allah, then he will not

be away from the invocation of Allah.” Then he said, “He was seen in the book *Hujjat al-Arifin* that one who will have love anything, then he will remember it very much.”

Afterward, he said, “Once Khaja Hasan of Basra was sitting with Rabia of Basra and they were discussing about the love of Allah. Khaja Hasan said, “There was came an idea into his mind that he is male and she is female person. When he was left there he said by swearing that he was found him poor and she is sincere in this matter.”

Afterward, he said “ If all legal and un-limit world will be given to the friends of Allah, then they will ashamed in this matter to take all of them like the man is away from the unclean thing.”

The fire of love and sincerity of love

Afterward, he said “ He was seeing one pious person in Baghdad who was frustrating his head so many times in the prostration and he was praying to Allah, oh: Allah, if you send me to hell on the day of judgement then I will disclose one secret of the love there. So for this reason, the hell will run away from him to a distance of a journey of 1000 years. Because nobody could not do a competition of the fire of the love. If someone will do competition, then he will be destroyed.”

Afterward, he said, “ Once Rabia of Basra was in the condition of fondness and affection and she was doing prostration so many times, then used to stand there and she prayed.

."Allah! If I worship You for fear of hell, burn me in hell, and if I worship You in hope of Paradise, exclude me from paradise.

But if I worship You for Your Own sake,
grudge me not Your everlasting Beauty.”

Afterward, he said. “ Oh: Darwish if the lovers will be given all things duly decoration, then they will not look at such things. They will only search for the reality of love.”

Afterward, he said, “When Khaja Bayazid of Bustam used to engage in fondness then he used to stand three nights and days or four nights and days and used to say in a loud noise that such day will come when this earth will be folded and new earth will be created.”

Afterward, he said, “When Ibrahim bin Adham was asked why he was leaving his country and throne.? ” He said, “ Once he was sitting there and at that time the mirror of love was shown to me. When I looked it then I found my destination of the grave was there. Where there was no company available with me there and also there were no goods of the journey with me there. There has been just judge is there, but I found nothing with me. At that time the love of country was left of his heart. So I left my kingdom and migrated to another country.”

Afterward, he said, “ The love of Allah is like the king when it will enter into someone's heart, then it will not give permission of the other things to live in that heart”. Afterward, he said, “ Once he was met one Darwesh in Ghazni who belongs to the people of the love. From him, he was asked, “ Oh: Darwesh is there result of love is there or not.?” When he heard this question then scolded me and he said, “ Oh: lair there is no limit to the love.” Afterward, he said, “ The love of Allah is such a sword and when it will fall on anything, then it will cut it into many pieces.”

The love of Allah

Afterward, he said. “ He was heard with the holy tongue of Khaja Bakhtiar Kaki that there is love of Allah, which is available in the all parts of the human

body. In the man's disposition there is available love. If there is an eye, then it should be drowned and engaged in the love of the friend. If there are legs are there, then they should engage in the reality of love. So oh: Darwesh the parts of the human body are not free from the love of the Allah."

Afterward the Sheikh said with a holy tongue that, "The heart of lover of Allah is like a such lamp which is kept in lantern of light and its light is spreading in the world. So there will be no fear of darkness to such person."

Afterward, he said, "The silence of the soul is the invocation of Allah. One who is engaged in the invocation of Allah, then his heart will not die. One who is not engaged in the invocation of Allah, then to him there will no effect of grace on him."

Afterward, he said, "He was seen in the book of *Kitab Mohabbat* that hunger is like a cloud and with it there will be rain of mercy."

Afterward, he said, "Once Bayazid of Bustam was asked what is the of love reality.? " He said, "The name of love of Allah is that thing it means to take out from the heart the world and whatever available in the world."

Afterward, he said, "The love of reality belongs to the country of the love and its king who is sitting on the throne and who is holding the sword of faraq (separation) and hijar (parting). And he was given union of Nergis (narcissus) in the hand of qaza (fate). And every moment there will be used to cut 1,000 of the heads by the sword. So one who is the lover of Allah, then if his head will be cut for thousand times, then again his head is created there. So if his head will be cut

like this way, then he should not go back from this way. Then the Sheikh of Islam recited two couplets.

The lover's call

Afterward, he said, " Oh: Darwish once one lover at the time of his killing was telling something slowly so the friends approached him and heard that he was saying, " When he was living in the world then he was living with His name and now he is leaving the world with His name. And his resurrection will be happening in the invocation of His name." Afterward, he said, " He called the name of Allah in loud noise and he died there." When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said " The lover will die in this way and in this situation he was reciting two couplets.

Afterward, he said, " Oh: Darwish at the bank of the water reservoir of Shamsi in Delhi he was heard two couplets from a Derwesh of the grace of love and so at that time there was such condition of ecstasy which prevailed there and which could not exist like that any time.

Afterward, he said, " Oh: Darwesh he was heard with the tongue of Qazi Hameeduddin Nagori that once he came to Baghdad from Bukhara and he has seen there one holy person who was a person of grace and who drowned very much in the love of Allah. When I said salam to him and he has seen him in such a condition that which could not be described in the words. He was drowned in the invocation of Allah, such that due to this reason he was un-aware of his own condition."

In short, he was in his service. When he will prostrate then while weeping, he used to pray the following and become un-conscious.

“ Oh: Allah, he was not made a such prostration in Your presence which is eligible for Your excellence in Your court. ”

Afterward, he said, “ If there life is there, then it is available in the knowledge. There is a comfort which is available in the Marafat (knowledge of Allah). There is fondness is there in the love. The pleasure is there in the invocation of Allah.”

Afterward, he said, “ Once he was present in the service of Sheikh Shabuddin Suherwardi and Sheikh Oud Kirmani. There was discussion about mysticism was in progress. Sheikh Shabuddin said, “ Knowledge is God and Marafat is a course of action. And the love is witness of the divinity. With the help of endeavours the witness of divinity is available.

Afterward, he said, “ When one who kills his heart with pleasure and lust. Then it covers in the coffin of curse and bury it in the earth of regret.”

Afterward, he said, “ The lovers of Allah except meeting of friend will not agree on anything.”

Afterward, he said, “ The lovers of Allah will not avail the facility of the witnessing the divinity unless they will not leave the mankind and live in the loneliness and also they will not get the position in the mankind and unless the lovers do not think the following.

1. Friends as enemies
2. Woman and sons as orphans and prisoners

When they will follow such things, then they will able to get status and position in this matter.”

Afterward, the Sheikh of Islam began to shut with tears and started reciting some couplets.

The status of Majzub (one lost in divine meditation)

Afterward, he said “ Once he was met with one Majzub on the way and we both began our journey and we have reached in one jungle. Then there was tremendous demand for the water for myself and there was no sign of the water there. But I could not express about thirsty due to the presence of the pious person.”

In short, that holy person by his pureness of heart he was able to know that I was thirsty, so he was asked “Are you thirsty.?” I told him “Yes”. So he strikes his feet on the earth immediately, so for this reason, the water stream started from there. He asked me to drink water full of stomach. Upon drinking water I got such taste which I could not get from any water so far in my whole life period. Upon passing from there, we have reached to our destination. Then that pious person after performing the Maghrib (sunset) prayer was engaged in the worship of Allah there. After some time he addressed me and he said, “ Oh: my son on the day of judgement when the people of love will leave from the grave and then all of them will camp in their tents at the gates of the hell. When they look at the hell, then the fire of the hell will become extinguish and it will not raise then there will be hope of comfort for the people there. And then there will be relief of fire available to the people. For this reason, they will be camping in the tents at the gates of the hall.”

Afterward, he said, “Once he and Qazi Hameeduddin Nagori were together in one place. At that time one person came there and asked, “ What is Farz (obligation) and what is Sunnah (practice of the holy prophet).?” Qazi Saheb told him, “The company of the spiritual master is the obligation and leaving of the world and other things are called Sunnah.”

Afterward, he said, “ He was heard with the holy tongue of some holy person that Darwish is such person, one who will search the treasure of his heart (and this is called disrespect of the other world) and so if he will get that pearl which is called love, then he will be called the person having attribute of Darwesh.”

Afterward, he said, “ The love will reach at the point of perfection when one who leave everything in the love of Allah and he should not love the mankind.” Afterward, he said, “When the such condition as per above will prevail with Darwesh, then Allah will take him to His nearness.”

Afterward, he said, “ Once Khaja Bakhtiar Kaki was asked how to reach towards Allah.?” He said, “ The blindness, dumbness and deafness and when all these things will be leaving from him then think that person a man of Allah. Unless these enemies will be attached to him, then there will be nothing possible in this matter. The people of love will not get tranquility in any places except in the following four places.

- 1.The lonely corner of the house where there will be no disturbances of any person.
- 2.The mosque, which is placed of the friends.
- 3.The graveyard which is place of lesson (ibrat) for the sinners
- 4.The place where there is no access for others. It means the place where except the lover and the beloved are there, then nobody will not be there.”

Afterward, the Sheikh of Islam began to shut, tears and recited by with his tongue two couplets.

Afterward, he said, “ He thinks that the friendship of Allah, which is equal to the black grain is equal to the worship of 70,000 years without the friendship of Allah.”

Afterward, he said, “ The work of the women is better than man because they take a bath every month and become clean a pure, and we do not take a bath in our whole lives and not become clean and pure.”

The gift of love and willingness

Afterwards he said, “ Khaja Bayazid said that he went on the condition of fondness and keenness to the court of the friend alone there he was surrounded around Malkut (world of angles) so there was command of Allah “Oh: Ba Ya-zid what you have brought gifts in Our court.?” He was replied “ He brought the love and willingness to both these things You are king. Then there came calling that good thing you have brought there. This thing is suitable for our court.”

Afterward, he said, “ Once he saw one Darwesh who was used to engage very much in the invocation of Allah (Ziker) in Lahore who was a great holy person as well as a great person in the invocation of Allah there. In short, upon getting the honour of kissing his feet and he lived with him for a period of some days there with him. When he will use to perform the obligatory prayer, then he was used to do invocation of Allah very much that there will discharge of the perspiration from his pores of his body and which will fall on the earth more than 100 times. Then he used to stood and he used to say, “ He was seen in the book of *Kitabe Mohabat* in which it was mentioned that Allah say when His invocation is becoming overpowering on the Momin (faithful) person then as I am his Lord then used to become his lover.” It means he used to love him. So why the human beings should be keep him away from this grace and why he should not engage in the invocation of Allah?.”

Afterward, he said, “Allah was especially created the hearts for this purpose only that they should circumambulate around the empyrean.” Afterward, he said “There are three kinds of hearts as follows.

1. Some are such type of mountains which did not move like hearts of Majnu (desperately in love).
2. Some are such type of trees which will stand on the roots and their branches move with the winds.
3. Some are such type of leaves which move as per the direction of the winds.

Among the claimant of love who is true.?

Afterward, he said, “In the of love such person is truly one who is not like the thing other than the love of Allah.” Afterward, he said, “When Prophet Mosa (A.S.) was commanded by Allah to proceed in the court of Pharaoh then he was instructed to talk with him with the calmness and slow. So that his heart may not hurt in this matter.”

When the Sheikh of Islam was reached on this point and he began to shout, to tear and he said, “To see the person who is claiming that he is God and he says, “Ana Rabakum Ala.” And for such person Allah is very kind enough to him that Allah does not want to hurt him. So the person one who says five times “Subhan Rabibul Ala.” Then how he should be disappointed with the kindness of Allah. So such person will never disappoint from the kindness of Allah. Because there will be kindness and mercy in his favour from Allah.”

Afterward, he said, “One who is a lover of the Allah in the world and who will engage in the invocation of Allah, then on the day of judgement there will be no punishment for him there and he will be free from the punishment of the day of Masher (the day resurrection).”

Afterward, he said, “ When Qaroon was reached down with his wealth and properties to the fourth layer of the earth and then there he was asked by the people of that world who are you and what sin you have done there.? Why did you throw inside of the earth.? He replied, “ He belongs to the nation of Prophet Musa (A.S.) and he was not paid Zakat (religious tax) on his wealth and properties and he was declared himself equal with the Prophet of Musa (A.S.). For this reason he is facing such condition in this matter. When Qaroon said the name of Prophet Mosa (A.S.) then immediately at that time there was a command to the angles to allow Qaroon to stay there and not take to him further down. Because he remembered my friend’s name. So for Him it is obligation that he should not punish him in this matter.”

When the Sheikh of Islam was reached on this point he began to shout, to tear and he said: “ One who is engaged in the invocation of Allah then surely he will get his purpose on the day of judgement in this matter and he will be blessed with the divine light.”

Afterward, he said, “ One day Khaja Yousuf Chisti was asked who are the people of love.?” Then he replied, “Such persons who are engaged with friends and not engage in the other things. Because the person who is happy with other thing than his friend then he is actually near the grief and one who love his friend, then he will never feel horror .One who will not love his friend then in that case his claim is not right.”

Afterward, he said, “ The man who is having courage towards love, then soon he will become a pious person. The man who is not having courage then he will reach towards the hell.”

Afterward, he said when, “ The person of love when he will claim for the kingdom then so in reality, one should know in this matter that he is away from the love.”

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

11.

The reality of fear and trust

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and other dear persons were present at the meeting place. At that time the discussion about fear and trust was started. He told with holy tongue, “ Oh : Darwesh the fear is like flog for rude persons. So that due to fear of Allah, they should be away from the sins and follow the right way.”

The heart and fear of Allah

After he said, “ Allah says in the holy Quran, “Oh: my slave is that time doesn't come to you that due to My fear your heart will become soft. Or is anybody is there among you who should make truce with Us.” It means doing repentance which We will accept it.”

Afterward, he said, “ There is fear of his justice (adal) and there is hope due to his fazal (favour). So the respectable person of His court is such person, one who is having the above two things in him.”

Afterward, he said, “ One pious person wept for a period of 40 years due to the fear of Allah. When he will remember the death then he was used to shiver like the leaves of cane tree and he was used to become unconscious 1000 times. When he will become conscious then he will recite the following verse from the holy Quran.”

“ It means the pious person will be sent to the paradise and sinners and disobedient persons will be sent to the hell.”

Afterward by making slogan he was again become unconscious and fall on the ground. And he used to say among these two groups in which group he belongs he did not know.? After his death somebody saw him in his dream and asked him how Allah treated him? He replied him, “ He was given the treatment of friends. When he was taken under the empyrean and he was asked, “ Oh :Darwesh why you used to weep so much and did you not know that I am not Gaffer (The Forgiver).” He said, “ He was afraid due to His Qahari (The Dominant,) so that all his worship may not spoil in this matter. For this fear he was used to weep in this matter very much. When he said this then there was command to go We have forgiven you.”

Afterward, he said, “ When Prophet Yahiah (A.S.) was even a child, then once he was weeping very much so for this reason the flesh and skin from the cheek was melted there. In short, one day he was weeping very much while putting his head in the prostration of the mountain and his mother was reached there. Upon seeing his condition she was affected very much due to her mother love. He thought her that the angel of death came there. So he said “To stop for a while. So that he can see the sight of her mother.” After hearing this her

mother made a slogan and she said, “ Oh: the life of your mother, I am not the angel of death but your mother. So accompany with me and have food.”

In short, not doing disobedience in this matter he was accompanied with his mother and he came to his house. His mother told him, “ Oh: Yahiah you are still a boy and you didn't do any sin for which you are weeping very much in this matter.” He said her, “ You are right in this matter. But if I will be put into the hell on the day of judgement, then can you take me out of there.?” She said “No”. “ So it is not right for you to keep me away from weep and fear of Allah. Because I have started the course of action from today in this matter. So that on the day of judgement I will be safe from the punishment of the hell.”

Afterward, he said, “ Oh: Darwesh the prophets and holy persons used to melt due to the fear of Allah just like the gold in the test cup. Because nobody knows what will be his result and how he will pass from the world?.”

The excess of fear of Allah

Afterward, he said, “ One holy person Abdullah Khafif did not sleep for a period of 40 years and due to fear of Allah, he wept very much and for this reason, there was formed hollowness in his cheeks. In which the birds made nestles there. But he was engaged such in the surprise in the fear of Allah so he was not un-aware of it in this matter. When he was used to explain about the events of grave and day of judgment than he was used become shiver like the leaves of cane tree and become unconscious and fell down there and used to become restless like the fish and when he will become conscious then he was used to reciting the following verse of the Quran.”

“ One group will be in the paradise and another group will be in the hell.” And he used to weep bitterly and said, “In which group he belongs.?” Afterward, he said, “ His condition was such till his last period of his life and also in such condition he was left in the world. ”

Afterward, he said with his tongue that, “ Imam Hanifa of Kufa did not sleep for a period of 30 years and during that period if there will overpower of sleep than he was used to become unconscious for one day and one night or more than this period. When he will become conscious then he was used to scold the soul in this matter and he used to tell him that you did not have a show of any sincerity which is required in the court of Allah. For this purpose on the day of judgement you will not be successful, there as you have not recognized Allah as per its requirements. Oh : soul you will be helpless in the both worlds. In this way he spent his life in the world. He was used to mourn for himself and weep in this matter. At the time of reading the Quran when he will reach on the verse of punishment, then he was used to stand in the condition of surprise for a period of one or two years, but in such a way that no creature won't be able to know in this matter. When he will become conscious then he used to say that it is a matter of surprise that if Abu Hanifa will be successful on the day of judgment.”

Afterward, he said, “ There was no sign of the flesh of the body of one pious young man due to fear of Allah. When the night fall, then he was used to put a rope on his neck and he used to hang with the roof and used to weep throughout the night. When he goes in prostration then he used to say that he did so many sins and there was no limit on them. Oh: Lord, if You saw all my sins, then how he can show his black face there.? And in this way he spent his whole life that he was used to weep in

the night and he was used to become un-conscious. When he will become conscious then he used engaged in the worship of Allah, such that there was no care of himself. When he becomes ill, then he was kept one brick under his head and when his last time came then he was called his old mother there and he told her that when he will die then while putting a rope on his neck to be moving his corpse in the four corners of the house and at that time it should be said " This person was such who is fleeing from the court of His owner." The second thing is that his funeral rites should be performed in the night so that anybody could not see him. Because if anybody will see then he will regret for my sins. The third thing is that when he will be put in the grave than she should be present there. The angles may punish me, but due to the a grace of your feet and sigh of your chest I may be forgiven there." upon this advice he was dead. When that person died, then his mother wants to put a rope on the neck of that person, but there came a call from the corner of the house that a friend was met His friend. So leave your hand from this young man. Nobody does do such thing with the friends of Allah. Do not put the rope on that person. Because he is one of His friends. I have forgiven him."

The weeping of the fear

Afterward, he said " Oh: Darwesh one day Khaja Hasan of Basra wept greatly that there was a drain of tears was flown. Rabia of Basra was standing under the building so she came to the upper side of the house and she was seen that Khaja Hasan of Basra was weeping there. So she asked him "Why he is weeping there.? He

said “ Due to fear of Allah. I do not know on the day of judgement in which group he will be there.”

Afterward, he said. “ The prophet of Allah said, “One who does not have fear of Allah then he does not have faith. He is not even Muslim. Because such person is Muslim in whose heart there is fear of Allah.”

Afterward, he said “ Once Khaja Mansur Emad was passing from one street and he was heard loud voice of weeping from one house in which one person was saying oh: Lord, I have done many sins and I do not know what will be happen to me.” When he was heard this then he was reached near the house upon hearing his weeping, he put his mouth on the gap in the house and he began weeping and he put his hand in the gap in the house and he recited the following.”

“ The hell is such a place and its fuel are men and the stones on them there will be appointed strict angels who do not have mercy for anybody. As per the commandments of Allah, they treat with the men accordingly.” Khaja Mansur said when he was reciting the above verse from the Quran then there was a voice came from inside of the house. After some time he was hearing a slogan and one person was dead there. Afterward, he stayed there for some time, but he was not heard any voice from inside of the house so he left from there and he proceeded further. At the daybreak I went to that house again and inquire about the condition there and saw the funeral was ready there. When I was going to ask who is the owner of this house?, and then one old weeping lady came out of the house so asked her “What is her relation with deceased person”?, then the old lady told me that “She is the mother of the deceased person. That person who died was a very pious person and he used to be in prayer of

Allah throughout the night and he was used to keep fasting during the day and he belonged to the family of the prophet of Allah. Today in the early hours of the morning he was engaged in the hymens of Allah and at that time one person was passed from his house and who was reciting one verse from the holy Quran. He was dying immediately upon hearing that verse and he was falling down to the earth. Upon hearing this Mansour began weeping and he said " He was that person who was recited that verse at his house in the early hours of the morning today." Afterward, he was joined in his funeral prayer."

Afterward Sheikh of Islam made a slogan and he was becoming unconscious and he was in such condition for one day and one night. When he was becoming conscious then he said " Khaja Abdullah Tastari was weeping in the fear of Allah continuously for a period of 40 years. During this period nobody did not see him without weeping. He was asked questions " Oh: gentleman you were not seen without weeping.? And what is reason in this matter.? He said " Dear persons when there will be fear and horror on the day judgement and on that day the parents will not care about their sons, sons will not care for the parents, and father will flee from the sons, son will flee from a father and brother from brother and Muslim from Muslim. So for this reason there will be no laughing in this matter and so how such person's weeping will not be stopped.? That person is hard hearted one who will not weep for the fear of that day and who will not think about this thing that how to become successful there from those difficult situations in this matter."

He said " The prophet said on the day of judgement all people will be raised with fear and with weeping. But

as the holy persons who used to weep at the world will be raised with laughing and they will not care about the day of judgment.”

Afterward, he said “ Allah said about the prophet that he is His friend. But despite of his greatness and holiness and when there will be fear of Allah on him, then he was used to be drowned in it and in that condition there will be no information from him for the day and night. He was used to stand in the prayers during the night time and due to this hard work there will be cracks in the feet and there will be a discharge of blood from his feet. When he was asked in this matter, then he said “ Oh: my companions on the day of judgment if he and his friend Prophet Eisa (A.S.) will be put into the hell so who will say there not to do such thing. Because all worlds belong to Allah. The person who does an extravagance in his kingdom, then it will not say as injustice. The injustice is called when such an extravagance will be done in the kingdom of another person.”

Afterward, he said “ Sheikh Najamuddin Mutwakil was used to engage very much in the invocation of Allah. I was travelling so much, but I could not see such a person who did such invocation of Allah equal to him. When there will fear of Allah on him, then he could not able to know the following details.

1. The name of day
2. The name of month
3. Details of the year

Such condition will be prevailed upon him always and he was used to be found drowned in the condition of surprise.”

The person who is having fear is called fearful and the following 3 things are required of him.

1. To eat less for the fasting

2. To less talk for the prayer

3. To sleepless for the invocation of Allah

So if the above 3 things don't find in any person then he is not called the fearful person."

Afterward, he said " As the above 3 things are necessary for the Darwesh person and, in the same way, there is required and it is a must for him to have fear, hope and love with him. If there will be fear in the heart, then he will be escaping from the sins. Then he will be able to get salvation. To keep in his heart the hope of the sincerity which he was done by him, which will enable him to get the position in the paradise. To recover from the bad things is called the love and with which the willingness of Allah is available."

The trust of Allah

Afterward, he said, " That person is a wise person, one who will depend on Allah in all his works and he should not keep any kind of the hope from others."

Afterward, he said " Once there was the desire of Rabia of Basra to perform the Hajj pilgrimage so she was going to Makkah on the donkey. When she reached in the jungle her donkey died there and her luggage was fallen on the earth. So the people came to her and told her that they will carry her goods to Makkah. She told them that she does not depend on their trust. On whom she had trust will take all her baggage to Makkah. Upon saying this the caravan left from there and she was left alone in the jungle. Then she looks at the sky and she said " Oh: Lord, how You have treated with this weak lady and killed her donkey in the jungle." Still the conversation was not completed then the donkey become alive, so she put her luggage on the donkey and

continued her journey of Hajj pilgrimage towards Makkah.

Afterward, he said “ Ibrahim bin Adham lived a life of trust of Allah for a period of 30 years and he was away from the mankind and during ;

this period he was not contacted with any side. When he was, decided to perform the Hajj pilgrimage, then he thought the people to go to Makkah for Hajj pilgrimage on the feet so he will go to Makkah by his head. So he was used to perform two rakat prayer at every step of the journey. When he was preceded in the jungle and he found 70 dead persons in the veils and their heads were cut from the bodies and blood was passing from their heads. Among them one person was in critical condition and who was, called him “ Oh : Ibrahim as you see us in the dead condition and its details are that we altogether 70 Sufi persons were there. We were proceeding for the Hajj pilgrimage on the trust of Allah and was promised to Allah that we will not talk with anybody. When we have reached in this jungle, then Prophet Khizer (A.S.) was arrived there so we were engaged with him and visiting him and at that time heard a divine call in which it was said “Oh:people of the bad agreement and false claimant persons did you promise like this with Us .? You have ignored your promise in this matter and engaged with the un-related person. At that time suddenly one sword was coming from the sky and which cut all our heads. Oh : Ibrahim one who will step on the way of trust, then when he will ignore a little in this matter than his condition will become like this same as per our condition. That person who was in the veil upon telling the details of the event died there. So Ibrahim bin Adham was surprised in this matter. When he reached in Makkah, he was seen that at some place Rabia of Basra

was sitting there and Kaaba was circumambulating around her. So upon seeing this Ibrahim bin Adham was surprised in this matter. And he told Rabia what loud and cry, she had made there.? Then Rabia told him whether she or he.? For 14 years he has been going for Haj pilgrimage, but he could not sighted the Kaaba. Upon asking the reason in this matter, then she told him that you had desired to look the Kaaba but she had desired to see the owner of Kaba. So one who had a desire to look the owner then he will enter into the house."

Afterward, he said " Oh: Darwesh, Khaja Qutubuddin Chisti spend a period of 20 years on the trust of Allah and he was away from the creatures. During this period if there will be requirements in the kitchen, then the cook used to ask in this matter, then he used to instruct him and show him the place from where he can get money and grains as much as required by him in the kitchen and provide the food for the Darwesh persons."

Afterward, he said "That person is eligible to sit in the shrine, one who will live in the condition of trust of Allah and he should not desire for the creatures and not need anything from others. If the above things are not found in him, then he is not eligible to sit in the shrine. So for this reason, he is a false claimant as per sayings of the mystic persons in this matter."

Afterward, he said " Trust was that which was available to Khaja Bakhtiar Kaki. So he was not seen by collecting the money from conquests. He was not seen or heard by expecting something from other persons. When the servants need some money or grains in the food of the Darwesh persons so he was used to give them gold coins from the prayer mat and this money they used to spend from the morning until evening. When there

will come a traveler in the shrine building , then he will not allow to go empty hands and he used to give some money. There will be no decrease of food items in the cloth which used to spread for eating of the Darwesh."

Afterward, he said "For the people of trust in the reality when there will come such time for them that if they will be thrown into the fire then they will not know anything in this matter."

Afterward, he said " Once Khaja Habib was arrived in the country of Damascus as a traveler there. In the condition of the trust, he used to stay in nights in the lonely places away from the inhabitants. From the invisible source he was used to get food supplies for him. At the time of daybreak he, was used to continue his journey towards Damascus. When he reached in Damascus, he was seen there one holy person and who was very much engaged in the worship of Allah. That holy person used to keep fast during day time and in the night time he was used to be engaged in the worship of Allah. He went inside of his residence and said salam to him. He asked him to sit there so he was sitting there. So there was thought came into his heart that as he's living in the jungle so how he will get the food provision there. When this thought came into his mind then that holy person told him, " He is living in the jungle for a period of 70 years. He was receiving the sustenance by invisible source. If you stay tonight as his guest then you will be know my level of my trust and able to know from where he was used to eat my food."

In short, he was prayed Maghrib (sunset) prayer with that holy saint and at that time one person came over there on the back of the tiger with the food provision and with Dastar Qan (piece of cloth spread on ground for serving dishes on). When he came near that pious

person then he spread Dastar Qan and he stood while folding his hands at the some distance away from him. When that holy person was finished his prayer and he was asked to bring a hawker's tray before him and still he was not started eating then at that time some more Sufi persons came there. In short all people eat the food together there. After finishing of food that pious person strikes the earth, so from there the water spring was started and all persons drink the water and thanked Allah and said “ *Allahu Akbar*” (God is great) and all sat there. That pious person told me “ Oh: Khaja you said from where this person use to eat.? So see I will get my sustenance in this way.”

He also said “ The person in his condition of trust who believe in the grace of Allah then he will find his substance from the invisible source and whatever he will demand then he will get the same thing there.”

When the Sheikh of Islam was reached at this point, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

12. The two kinds of caps

Today I was sanctified to touch the feet of the Sheikh then at that time there were some Sufi persons who were coming from Baghdad were present there in the meeting place. Also in the gathering Sheikh Burhanuddin Hansavi, Sheikh Bedridden Ghaznavi were present there. The discussion about Latia was started and he said with

his holy tongue “ As per sayings of Qazi Abu Yousuf there are two kinds of caps are there as follows.

1.Latia

2.Nashiza

The Latia cap will be downward from the head

The Nashiza cap will be up from the head

The first kind of cap was worn by the prophet of Allah on his head. The second type of the cap will be available in the black colour which will be worn by mystic (learned persons) persons. But it was worn by the prophet few times only.

Afterward, he said “ Once Qazi Abu Yousuf was teaching his companions the lesson on the Hadith (sayings of the prophet) subject and at that time he was wearing a Sufi cap on his head. At that time, one person came there and he questioned him did the prophet of Allah wore black or the white colour cap on his head.?” The Qazi told him “ Black cap.” Then again, he asked him, “ Whether he was wearing Latia or Nashiza cap.?” He said “Latia cap.” That person told him “ You are wearing a black colour Nashiza cap on your head and in this way you are opposing the two practices (Sunnah) of the prophet and giving a lesson of sayings of the prophet to your companions.” The Qazi thinks on this matter and told him “ You have talked to me two things which are according to following two reasons. Is it said for the sake of Allah? Or it is said to me for teasing purposes.? And if it is for the sake of Allah then he will accept it otherwise if it is said for the sake of causing me trouble then it is regret for you in this matter.” That person said “ He said to him for the sake of Allah as you are the leader of the religion so you should not do against the Sunnah (practice) of the prophet of Allah.”

The reality of the cap

Afterward, he said “ Oh: Darwesh the reality of cap is linked with Allah and the angel Gabriel was brought four caps from the heaven and was given to the prophet and he requested him there is a command of Allah that first you should wear these caps and then give them to others as per your wish and desire in this matter and appoint your caliphs. So the prophet was first worn these caps on the head and then he was given a first cap, of the one end to Abu Baker Siddiq (R.A.) and told him “ This is your cap and you can award to anybody as per your wish and desire. ” Then the second cap of two ends, he was given to Umar bin Khattab (R.A.) and said to him “ This is your cap and you can award to anybody as per your wish and desire.” Then the third cap of three ends, he was given to Usman bin Affan (R.A.) and said “This is your cap and you can award to anybody as per your wish and desire.” Then the fourth cap of the four ends, he was given to Ali bin Taleb (R.A.) and said “This is your cap and you can award to anybody among Sufi persons as per your wish and desire and it was commanded of Allah for me to award this cap to you.”

Afterward, he said “ Oh: Darwesh, the man who puts a cap on his head, then he should be disconnected with the world and he should leave the company of rich and wealthy persons and the people of the world. He should fulfil the rights of the cap so that he should not be ashamed with the prophet , the caliphs and the categories of Mashaiq (learned persons) on the day of judgement.”

Afterward, he said “ It is easy to wear the cap on the head, but it is very difficult to fulfil its orders and conditions in this matter. And if he will not fulfil its orders and conditions a little, then he will become a false

claimant in this matter and then he will not belong to true and right person.”

Afterward, he said “ It was the habit of Khaja Yousuf Chisti that whenever any person come into his service, then he used to take continous service from him and then check him if he is eligible to wear the cap then he will award it and said to him, “ See if you fulfil the duties of the cap then you will get salvation otherwise the cap of the prophet of Allah will punish him.”

Who are deserved for the cap

Once one pious person from Badkshan went into the service of Khaja Mouded Chisti and requested him to award of the cap. When Khaja Saheb checks his innermost condition and he was found that he was involved in the filth of the world so for this reason he was refused him in this matter. That person was brought a recommendation of one pious person of saintliness. So he was given his cap and said him “ See, you are taking the cap but if you will not respect it and one who respects it will not be deceived by the world.” But he will not cared in this matter and he took the cap and went to Badkshan. As per his habit he engaged himself in the bad deeds and removed the cap from his head and he put it on the shelf. When Khaja Saheb heard this news then he said “Why the cap is not taking action against him.?” So in the short period of time that the person who belongs to the pious family was arrested for some charge and his two eyes were removed and, due to its pain he died there.

The Sheikh of Islam shut with tears and he said “During this period there is system of wearing the cap on the head so everybody used to wear the cap as per desire and wish but not caring a little about its rights and duties.”

Afterward, he said “ So there is no respect of saintly dress and cap and for this reason there is not available goodness and blessing in this period. Most of the people of saintly dress and cap used to find in the gambling dens and in the company of rich people and in the court of the kings. During this period if such people of saintly dress and cap will be there then how there will be available blessing? .” But it is thousand thanks that there is no fall of calamity and if it will be fall then it will first affect on the people of saintly dress and cap then other mankind will be affected in this matter.”

Afterward, he said “ It is a very strange case of that Darwesh who put the cap of the prophet on his head, but he will not fulfil its rights and duties and he will seek the company of rich and wealthy persons. It is very strange that his face is not ruined in this matter and why he was not disrespected in the mankind.? ”

Afterward, he said “ The master should give the cap to that person whose manifest and innermost must be bright and when he will approach for the cap, then the master should clean the filth of the world from his manifest and the innermost by his light of knowledge. When his manifest and the innermost will be clear and if there is no filth of the world remaining there then he should award him the cap. If he will not do like this then he will be away from the right path and also he will mislead his disciple. So oh : Darwesh so many people of saintly dress and cap are wander door to door for the sustenance and they are in need of bread. The reason of this is that they all are dishonest, it means they put caps on their heads but not fulfil its rights. So for this reason they are victims of bad sustenance in their fate.”

Afterward, he said “ The people of cap are such people who will not bow down their heads other than

Allah. If it is seen that the people of the cap will visit the kings and rich and wealthy person then in such case their caps should be taken back from them as they are not eligible for the cap. Because by wearing the cap of the prophet, they should not disrespect it by going to see the king and wealthy person.”

Afterward, he said “ Once he was in the service of Khaja Ajal Shirazi and at that time there was complaint came to him about his disciple that he used to visit the king and wealthy persons secretly. At that time immediately he told with his holy tongue that why the cap of his master will not damage vertebra of the neck of that disciple.? Still, his saying was not completed and the disciple was falling down from the roof of the house and his vertebra of his neck was broken.”

The rights of the cap

Afterward, he said “This tradition, oh : Darwesh, it was practiced of Sheikh Bakhtiar Kaki that if 100,000 people come in his service to become his disciples then he used to add all of them among his disciples and used to give them the caps and he used to tell them one who will not fulfil its rights then he will not remain in the pledge of his spiritual master and this cap will punish him in this matter. But among his disciples there was no such person was not found who did not fulfil the rights of the cap.

Afterward, he said “ The cap will give punishment to the people of the cap, but they do not know from where they have got punishment on this matter.? If they will fulfil the rights of the cap, then they will not find any sign of problems and difficulty in them and they will be safe and secure in the both worlds in this matter.”

Afterward, he said “ The reason of disrespect of the people of cap wearing person is that they did not fulfil its rights. Oh : Darwish there are found 4 ends of the caps are as follows.

1. Shariah (Islamic law)
2. Tariqat (mystic knowledge)
3. Marafat (knowledge of Allah)
4. Haqiqat (reality)

So those who will firmly on the above four ends, then for him it is legal to wear the cap on his head.”

Afterward, he said “ Once Sufi master Khaja Hasan of Basra was asked for whom it is right to wear the cap on his head.? He said, “ One who should not be interested in the 18,000 worlds.”

Afterward, he said, “Unless the people of the cap will not ignore the following four conditions then for them it is not right to wear the cap on their heads.”

1. Not to see the prohibited things from his eyes.
2. Not to hear the prohibited things from his ears.
3. To make the tongue dumb.
4. To stop the prohibited actions by his hand and feet.

Once Khaja Zanon of Egypt was asked “For whom it is right to wear the cap on his head?.” He said, “ To whom one who will give divorce three times to the world and whatever there in it.”

Afterward, he said “ Once Khaja Ba Yazid was asked among the people of cap who are true?.” He said “, Those who will give away all his wealth and belongs in the way of Allah and did not keep for themselves.”

The secrets of the caps

Afterward, he said “ Khaja Sahil Tastri wrote that there are four ends of the caps.

1. Secrets and lights
2. The love and trust

3.The love and affection

4.Willingness and conformity

So one who wears the cap on the head, then the above four things will be gathered in his head.

Afterward, he said

The first end of secrets and lights

The second end of the love and trust

The third end of the love and affection

The fourth end of willingness and conformity

So why the people should keep them away from the above graces.? When they wear the caps, then why they will not fulfil the rights of the caps?."

Afterward, he said " One Darwesh came to see him. At that time he and Qazi Hameeduddin Nagori were present in one meeting place and where the discussion about the cap was in progress. He said the cap is the consoler of the friend. It is the compound of the love and affection of Allah. So on the way one who is a lover of the reality, then who know the value of the cap".

Afterward, he told this tradition " In the book *Sulook Auliya* in which it was mentioned that the person of cap who will do as much as sincerity, worship, and endeavours, then he will get that much shadow of the grace of Allah and which will be there for him. Because the cap is shed of the grace of Allah. When the people of the cap will be raised on the day of the judgement, then the cap will become a veil in between the hell and that person and its distance will be equal to a journey of 500 years."

Afterward, he said, " He was heard from one pious person, that man will not become pious unless he will not wear the cap and will not become a disciple of any person and will not do too many endeavours in this matter."

Afterward, he said, “ When Khaja Ibrahim bin Adham was asked in which thing there is the available felicity of the both worlds.” He said he heard of Khaja of Hasan of Basra that there is kept the felicity of the both worlds in the cap and one who wear it and fulfil it rights then he will eligible to get the felicity of the both worlds.”

Once one person of cap involved in one work which was against the will of Allah and when he was finished that work, then he was heard a divine call in which it was heard “Oh : claimant you wore the cap of the prophet and do such work so leave this bad deed or leave the cap from the head and give it another person who deserve to wear this cap.” So upon hearing this he repented in this matter and he was in the Holy Harem (grand mosque) of Makkah for a period of 40 years in Etakaf (retired for continued prayer). When he died there he was buried in the holy city of Makkah.”

Afterward, he said “ This tradition which he was heard by Khaja Bakhtiar Kaki that Darwesh should give the cap to the mankind when he will find the following four things in them.”

1. Except natural call he should not leave the prayer mat.
2. Not open the door of the hut, but open it when there will find anything by invisible source.
- 3.If somebody will desire for the cap then he should check his manifest and the innermost by his light of the innermost and then he should give the cap to him.
4. In his mosque there should be overpower of the knowledge.

If any person will ask about something then he should reply him satisfactorily and adequately in this matter and he should not say to refer any book.

5. He should have Valayat (saintliness) with him so that by holding the hand of the disciple he should make him holy person. He should give Velayat (saintliness) to the person of excellence and if no such person available, then takes it with him to the other world upon his death.

When the Sheikh of Islam was ended these benefits, then the call to Zuhar (afternoon) prayer, was started, then Khaja Saheb went inside of the house so for this reason the well wisher and all other persons left from the meeting place.

13.

The reality of the Darweshi (mysticism)

Today I was sanctified to touch the feet of the Sheikh then at that time Moulana Mohammed Sufi, Khwaja Aziz Darwesh, Moulana Yahiah Gharib, Moulana Burhanuddin Ghaznavi, Sheikh Jamaluddin Hansavi, Sheikh Alauddin alias Gharib and other dear persons were present at the meeting place. The discussion about Darweshi (mysticism) was started. He said with his holy tongue " Oh: Derwesh the real Darweshi (mysticism) was available to the prophet. By choice he was adopted indigence and he wore the rag dress. Then there was command of Allah to wear the rag dress for the angles from the veil of greatness to the sky. When all the angles wore the rag dress, then they went into the prostration and they said " Oh: Lord informs us to whom we are following the conformity of this dress of rag." Allah said " In the conformity of the prophet who is His friend and who is wearing the rag dress today."

The high status of Darweshi (mysticism)

Afterward, he said, " Oh: Darwish if the prophet was not accepted Darweshi (mysticism) then there will no

blessing available in the world and nobody could have survived and all have would be dying.”

Afterward, he said “ Once Prophet Eisa (A.S.) was asked Allah what is the foundation of the worlds and the peoples of the world.? ”Allah said him, “ Due to the blessing of the feet of the mystic persons. Oh: Eisa if there will no Darwesh persons in the world or if the earth will not accept them then the rich and healthy persons will be killed by His anger and all will be killed in the world.”

Afterward, he said, “ Actually, if there is love available, then it is available in the love of Darwesh. When there will no arrival of Darwesh in the mosque of Sheikh Shabuddin Saherwardi then he used to say that today the grace was taken back by Allah so, for this reason, no Darwesh came there.”

Afterward, he said, “ Once the prophet was sitting and at that time angel Gabriel came over there and given the message of Allah “ Oh: My friend those who will love Fakir (indigent) persons and sit with them so you should have friendship and sit with them.”

Afterward, he said, “The prophet said the two rakat of prayer, of patient Darwesh, is better than the prayer of 70 rakat of rich and wealthy persons. The thankful wealthy person is one who will spend all his wealth and all his belongings in the way of Allah.”

Afterward, he said, “ It was the habit of Prophet Suleiman (A.S.) that he was used to sitting at the time of fast breaking at the gate of the mosque and used to find hungry Darwesh and used to eat with him and then he was used to return back from there.”

Afterward, he said, “ On the day of judgment there will be regret with Darwish and there will be a settlement of accounts by the wealthy persons.”

Afterward, he said, “ He was heard by Sheikh Ohud Kirmani that on the day of judgment there will be commanded to Darwesh persons to go the pair of scales and take away the persons to the heaven who have done good behaviour with them.”

The punishment of disregard of Darwesh persons

Afterward, he said, “ On the day of judgement there will be command of Allah to the persons who were sincerely prayed and fasting and all other things but for them there will be order to go hell. Then they will ask that they have done pious deeds in the world, but why they are being sent to the hell.? Then there will be commanded to them that they have disregarded Darwesh persons. There will be also such persons available there who did not do good deeds and they were engaged in many bad deeds, but for them there will be order to go to heaven. Then they will be surprised in this matter that they did not do good deeds, then why they are being sent to the heaven.? Then there will be command of Allah will be there “ You have done many sins in the world, but you have love of Darwesh persons in your hearts so you have treated with them piously and due to its blessing you are getting the chance to enter into the heaven. No comfort is not better than the love of Darwesh person, but it is difficult work. The night of starvation is the night of accession for the Darwesh person.”

Afterward, he said “ If there will be no blessing of Darwesh persons in the cities and places, then they will be converted into deserted places. The cities and places which are populated due to the blessing of Darwesh persons.”

The blessing of Darwesh persons

Afterward, he said “ There was the command of Allah to Prophet Mosa (A.S.) oh: Mosa if there were no supplications of Darwesh persons, then We would have turned down all cities and places into deserted places. All the world is populated due to their prayers only.”

Afterward, he said, “ Darwesh should not leave from any place in the condition of regret otherwise that place will be deserted in this matter.”

Afterward, he said “ As a matter of fact, Sher Khan the ruler of Multan was not a devotee of me so for this reason I asked him many times not to keep enmity with the Darwesh persons and due to this reason there will be disturbances will come into the country. But he did ignore my instruction in this matter. Because the Mughal army attacked his place and nobody was not killed except Sher Khan.”

Afterward, he said “ When Allah wants to destruct any place, or send calamity or send problems or starvation, to send problems and difficulties on the people of any city and street, then from these places he will take away Mashaiq (learned persons) and Ulema (learned persons).”

Afterward, he said “ Once the city of Lahore was distracted and at that time one pious person and whose was named Budhan Miya and who was a person of loneliness and he went to the central mosque on that day when the Mughal army attacked in Lahore city and he addressed the people there and he said “ Oh : Muslim now he is going to leave Lahore city. ” So somebody asked him “ Why he is now leaving the city?.” He said “ It is better for Darwesh to leave the city at this time.” When he was leaving the city, then the Mughal army attacked the city and plundered it and large number of citizens were imprisoned by the Mughal army.

Afterward, he said “ When in any city learned person or Darwesh will die then the angles will regret for their deaths and used to weep in this matter. So in any city if there is no Darwesh available then there are no blessing and goodness available in that city.”

Afterward, he said, “ Once Prophet Eisa (A.S.) went to visit one Darwesh person and at that time he was sleeping there so wake him and asked to stand and busily in the worship of Allah.” That Derwish person told him he was doing such worship of Allah that which is not possible by any person. He asked what is that.? He said by leaving the world.

Afterward, he said “ In the Quran it is said “ *Ain Allah talla taqlil min amal.*” Afterward, he said “ The person who leave the world without leaving after him Dinar and Dirham then he is a real indigent person. And for him, the prophet said: “ A person who belongs to the persons of heaven.”

Afterward, he said “, Once one beggar was asked something from the prophet.” At that the prophet did not have anything with him so that person went away from there and not getting anything from him. So prophet thought in his mind that if he would have something with him, then beggar would not go deprived. At this thought the angel Gabriel came over there and brought all keys of treasures of both worlds to him and said him, “ Your honour if want then you can use it. So the prophet smiled and said one who like by thinking indigence then what he will do with these treasures?.”

Afterward, he said the prophet said “ *Al-Duni al-Marza al -Akhira.*” It means the world is a field of the other world.” And which means to offer charity and which will be benefited in the other world. There is a famous saying is that as you sow as you reap.”

Afterward, he said, “ Darweshi (mysticism) is the thing which was available to Khaja Shuhabuddin Saherwardi and he did not use to eat anything from whatever he received from the morning to the evening.”

The excellence of Darwehi (Mysticism)

Afterward, he said “ One Sheikh Saeed Tabrazi who was the spiritual master of Sheikh Jalaluddin Tabrazi and he used to have starvation with him always. But he did not borrow anything from anybody. Once he was with him for a period of three days, but during this period any kind of food was not cooked in the shrine building. Darwesh and he himself was dependent on the eating of musk melon and this news was reached the ruler of the area and he said Sheikh did not use to take anything from us so what we do in this matter.? By saying this he was sent some money for him and he said to give his servant and ask him to spend it little by little. The soldier was given money to the servant and asked him to spend it as per requirement, but Sheikh should not know in this matter. But the servant could not hide this matter with Sheikh of time. So asked him who brought the money and to dig the earth where he was putting his feet and throw that earth outside of the building. He asked the servant to leave the shrine with the money.”

Afterward, he said “ Oh: Darwesh there was starvation of six days of Ali Ibn Abi Taleb (R.A.) and on the seventh day there was available to him some food, then he was going to eat the food and at that time one beggar came over there and he was requested for some food as he was facing starvation since seven days so he was given him some food in the name of Allah. So he was taken back the food which kept before from his sons and was given to the beggar and told them that he is facing

starvation of seven days and we are starved for six days so it is good to give the food to him.”

Afterward, he said “ Oh: Darwesh the name of mysticism is that which was available to the prophet. When Darwesh lows down his head in the meditation, then he was used to seeing 18,000 worlds and come back from there. When he put his step, then he used to visit from empyrean to the nether region. This is the first stage of Darwesh.”

Afterwards, he said “ Oh: Darwesh the heart of the lovers used to engage in the circumambulation of the veil of the greatness of Allah. If for some time this grace will be taken away from him, then the lover will be nothing in this matter. On their hearts, there will continuously fall of divine light and secrets of Allah and so they will be used to live in the condition of a surprise for this reason.”

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher and all other persons left from the meeting place.

14.

The love and enmity of the world

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Bahuddin Bukhari, Moulana Shabuddin Ghaznavi, Sheikh Burhanuddin Hansavi, Moulana Baderuddin Ghaznavi and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion about the love and enmity of the world was started and he then

said with holy tongue “Oh: Darwesh there are three kinds of the people.

1. There are some people who love the world and always they used to keep its remembrance and demand for it and this type of persons are there too many.

2. There are some people who think it as their enemy and they did not love the world.

3. There are some people who did not think it as their enemy or friend.

Afterward, he said “ Oh: Darwesh the third kind of people is better than the other two kinds of the people.

Who is the friend of the world.?

Afterward, he said “ One person came to see Rabia of Basra and he began saying abused by the world. Rabia of Basra told “ Oh: person goes away from here as it seems that you are a friend of the world. Because you are discussing it very much in this matter.”

Afterward, he said “ In the area of Khuram, Sheikh Badni used to reside there and he was used to living in the loneliness and even he did not use to wear the cloth on his body. If any person used to visit him to discuss the world and the people of the world then he used to instruct him not to visit with him again. He used to tell them he is a lover of the world because when somebody will find his beloved with others so then he will discuss certainly about beloved. That Darwesh used to worship very much and he said “ It is, alas the heaven is the best place, but there is no available prayer there.” At that time one devotee said “ If the master is the lover of the world and if he will instruct the disciple to leave the world”. He said “There will be no effect in this matter.” Because the preaching and advice will not be effected unless the master will not become the model of the instructions.”

Afterward, he said “ Oh: Derwesh once Khaja Ba-Yazid Bustami was asked what is the reason that some of the people remember very much the world.? He said, “ They are friends of the world.” Because when they see the beloved with others so, for this reason, their love will be increased very much so they remember it very much during the day and night.”

Afterward, he said “ Once Rabia of Basra was asked what is the world.? And who resides in this place.? She said “ The world is an unclean thing. The persons who demand it are dogs. Except hypocrite nobody will not demand the world and this is the place of hypocrite persons.”

Afterward, he said “ Oh: Darwesh when you will see any Darwesh in the demand of worldly position and status. Then understand in this matter that he is still in the jungle of misleading.”

Afterward, he said “ When Ibrahim bin Adham was asked from where he got such position .? He said “ He was given divorced to the world three times.”

Afterward, he said “ If there is the love of the world is very much in any person then in such case that person will be very much away from the other world. So the veil in between the man and Allah is the world. It is the root of all troubles. So the prophet said, “ The person who demands Allah will not be attracted from the world.”

Afterward, he said, “ The thing which Allah thinks His enemy, then you should also think that thing as your enemy and do not go near it and do not mention its friendship and enmity with others.”

Afterward, he said “ From the day when Allah created the world he did not see it due to His anger. So such person is the unwise one who loves for such thing which Allah will not like it.”

Afterward, he said “ One who is obedient to Allah, then the world will do a service for him. One who is obedient of the world than he will face difficulties and problems.”

Afterward, he said “One who is careless as such level of Allah then he will engage with the world at the same level. Afterward, he said “ He was heard by Khaja Bakhtiar Kaki with his holy tongue that there are three kinds of works which are best among all works.”

- 1.To know the world and to keep away from it.
- 2.To the obedience of Allah and take care of manners in this matter.
- 3.To desire of the other world and try for its desire.

Afterward, he said, “ In this way the brave man is one who will act upon the below three things.”

1. To be kept away from the world.
2. To start preparation of the grave before the death.
3. Before seeing Allah to please him.

Afterward, he said, “ Zanon of Egypt wrote in his biography that the lovers of the world will be placed in the hell for not doing for the sins, but for the reason that the people of the world and the people who love them should see their insult there and do regret in this matter.”

The matter of Allah or matters of the world

Afterward, he said “ He was seen in Ghazni, one Derwesh who was very much engaged in the worship of Allah and he was with him for a period of six months. During this period he was not heard about the world by his tongue and by chance if he will talk about in the world, then he was used to weeping on that day from morning till evening time. When he asked the reason in this matter, then he was told “ Since 30 years ago one person came to visit him and he said something about

the world and for him he was also followed in that matter. So at that time, there was heard a divine call in which it was heard "Oh: Fakir (indigent person) whether there will be discussion about Us or about the world.? So for this reason, he wept from that day to regret that how he will show his face to Allah in this matter.?"

About the mysticism, it was written that to remember that thing it means the death which will be disturbed the luxuries and will end the lives. One who will remember the death, then Allah will be happy with him. One who will be not caring, so much with his death, then with such level, he will be discussing the world and which will be available and firmed in his heart. The obedient will be hard for his heart and he will do the sins easily."

Afterward, he said " Khaja Moudud Chisti said if there will be gather bad deeds in the house, then it think that house as the world. So if the love of the world is firm in the person's heart, then he will be away from Allah. To the person if the world is tightened, then think that he is in the nearness of Allah."

Afterward, he said " There will be a call to the world for five times that oh: the world you should be become hard for our friends so that they will not look at you from the eyes of goodness. And become sweet to the persons who demand you so that they should discuss you more and more and give them luxury so that they should involve in the problems and difficulties."

Afterward, he said " Khaja Abdullah Mubarak used to live always in solitude and one who will visit him will not go without his favour from him. He was in the habit of visiting the rooms of his disciple after Maghrib (sunset) prayer and if he used to find stocks of food and water in their rooms then he used to ask them to give away to other needy Darwesh and pull down pots of water on the

earth. Because it is not Darweshi (mysticism) to stock the things. When used to hear the discussion about the world from disciples in the shrine building, then he used to remove them from there and afterwards he will not allow them to come to see him again.”

Afterward, he said “ He had lots of stock of goods with him. Then further goods will come there, then he used to hand over the goods to one person who was custodian of the store. And who used to tell him to keep the accounts of the goods with him and not allowed to bring the goods in his presence so that he should engage in the matters of the world. Oh : Darwesh once Sultan Shamsuddin was sent some bags of gold coins in the presence of Khaja Bakhtiar Kaki and when he was seen some persons bringing these bags so he said to them from the distance “ To take away and go back and said to him that he thought him as his friend but he became his enemy because he was sent such thing which thinks by Allah as enemy to Him. This thing is demanded by many persons so give them these bags of money.”

Afterward, he said “ Oh : Darwesh, Khaja Haruni’s spiritual master Khaja Sharif Zindani spent his life in loneliness for a period of 40 years and he was in Etekaf (retired for continued prayer) in Khurasan. In the period of 40 years his diet was only vegetables and during this period whoever will visit him, then his servant used to tell him, “ Be careful do not discuss about the world otherwise you will be deprived of felicity of his visit.”

The censure of the world and wealth of the world

In short, one day the ruler of the kingdom came to visit him and he brought some money with him and paid respect to him and he sat there. He said some tradition about the world. So the Sheikh smiled in this matter and

he said “ Oh: enemy of Allah. How you treated by him with the action of enmity that you have brought the enemy before me. Which is not the matter of friendship which you have committed in this matter. So take it away from here and give it somebody who demand it.” Then he turns its palm leaf mat on which he was sitting and he told him to see and when the ruler saw there and he was found there was flowing a river of Dinar and gold under it so all persons who were present at the meeting stood there and put their heads on his legs and the ruler requested him to forgive his mistake in this matter. Khaja Saheb said “ One who had such treasures of wealth, then why he will need such unclean wealth of the ruler.?”

Afterward, he said “Once one person went into the presence of Khaja Qutubuddin Chisti with the intention that Khaja Saheb should give him some Dinars and he was seen that there is flow of the river of milk at the place where Khaja Saheb is sitting there. That person still far away from him, but he said the friend is coming there and he will demand the thing on which incurred Allah’s displeasure on it. As there is such thought in your mind so take out the brick on which you are sitting there and he found lots of gold coins were available there. He asked him “To take all gold coins as all these belongs to your share.” So he was collecting pile of the gold coins from there. Then Khaja Saheb told him “ You desire milk and rice, which is before you so eat as per your requirement.” When he saw before him and find a river of milk and rice was flowing from there.

Afterward, he said “ Once Khaja Qutubuddin Chisti was walking on the way and there was construction of the mosque was in progress and the labours were trying to take one rafter to the upper side and that rafter was

the smallest of 2 yards from other rafters so they were surprised and worried how to take it at the upper side. So Khaja Saheb told them upon putting it on the upper side then inform him. When it was put on the upper side, then Khaja Saheb reached for the wall and pulled the rafter so for this reason it became one yard larger than other rafters. Still today that rafter is available there and which is out of the wall. “

Afterward, he said “ Khaja Yousuf Chisti’s master Khaja Mohammed Chisti who used to live always in the condition of the surprise. So he did not sleep for a period of 30 years. He got endeavours with him so he did not eat sustenance for a period of one or two years. During the night he used to perform the prayer of inversely (Sajda-e-Makus) and he used to perform the prayer by hanging and by standing upside down there.”

The things of wrath, of Allah

Once he was sitting at the bank of river Tigris and he was sewing his saintly dress there. At that time one pious person's son came there along with an army of soldiers and after seeing Khaja Saheb he was getting down from his horse and he paid respect to him. He said to him the prophet said “ If any old woman will be sleep hungry in any kingdom, then she will make complain to Allah by holding the edge of the robe of ruler and without finding justice from there she will not leave his edge of his the robe.” Upon saying this he was given him whatever he brought for him. Khaja Saheb smiled at that time and he said to him, “ It is not the practice of our masters to accept the things of the wrath of Allah. So take back all these things and give to such persons who are in need of them.” Then he has thrown one Dirham in the river Tigris and he looked at the sky said “Oh: Allah, whatever you show to the people so show the

same to him.” At that time the fishes came out of the water with holding the gold coins in their mouths came into his service. When the son of the pious person saw this then he was paid his respect to him and he told him “ It's real fact that there will be such a power in the people of Allah with them.” Khaja Saheb asked the fishes to give him back his Dirham and one fish bring back his Dirham.”

Afterward, he said “ Oh: dear brother one who will get such lots of wealth, then why he will require another person's wealth in this matter?.”

When the Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, the well wisher left from the meeting place.

15

The disciple's elegance of faith

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Jamaluddin Hansavi, Moulana Nizamuddin Badayuni, Shams Dabir, Moulana Shamsuddin Bukhari, Sheikh Baderuddin Ghaznavi, Sheikh Najamuddin Sunami and some other Darwesh from the lineage of Chist were present there in the service of the Sheikh of Islam. The discussion about the elegance of the disciples of faith was started. He told by holy tongue “ If there will be no good faith about the master of the disciple then he will not become the disciple.”

In the presence of a prophet is better than the prayer

Afterward, he said “ Once Umar bin Qattab was performing supererogatory praying and at that time the

prophet was, called him for, some work as he was busy in the prayer so he did not replied him in this matter. Upon the prayer he was present in the service of the prophet. Then the prophet told him that he called him. So he told him that he was busy in the prayer so he did not reply for this reason. Then the prophet told him, “When he will call him, then he should break his supererogatory prayer and reply him immediately. Because doing such act is better than the supererogatory prayer.”

Afterward, he said “Once he was present in the service of Khaja Bakhtiar Kaki. Once Darwesh Sheikh Ali Sanjari was performing supererogatory prayer there, then Sheikh was, called him then he breaks his prayer and he said welcome Sheikh. The Sheikh asked him “Why he did not reply after completion of the prayer. Why did he break his prayer?” He said him, “It is better than prayer to reply the Sheikh’s call.” It is mentioned in the books of mysticism that if Sheikh will call his disciple then he should reply to him immediately then he will be eligible for the reward of one year’s worship. So my respected persons why then the man should leave this reward from his hand?”

Afterward, he said “The master should have such power with him that when any person approaches him to become his disciple then he should check his righteousness of the faith. If he will find him not right on the commands of Allah then he should tell him slowly that his time has not come so go back now from there.”

Afterward, he said “The disciple who come in the service of the master and put his head on the earth and this service is easy. Because those who will come in the service of the master with the intention of iradat (faith) and pledge. This irdat (faith) and pledge refer here the

love and affection of the master. So in this case to put the head on the earth is the easiest service in this matter. If there will be no personal power in the Sheikh then he won't call as a Sheikh. Because Khaja Qutubuddin said “ Unless the Sheikh will not see the manifest and innermost of the disciple then it is not right for him to accept any person as his disciple.”

Some miracles of Khaja Moinuddin Chisti

Afterward, he said “ Once one Muslim, servant of King Prithivi Raj was present in the service of the Sheikh with the intention to become his disciple sincerely. But Sheikh did not accept that person as his disciple. So that person reported the matter to Rai Pathura and he sends some men to him and asked him why he did not make him as his disciple.? He told him there are three things are found in him and which are not going to an end in him. Because these are recorded in his fate.

- 1.He will commit a large number of sins.
- 2.He is your servant.
- 3.He was seen in the Tablet that he will leave this world without faith.

When the Rai Pathora heard these things, then he was becoming angry in this matter and he said this Darwesh was said all invisible matters. He asked him to leave this city. When he was heard this then he smiled and he said there is required time for three days in this matter. Whether he will leave or Rai Pathura will leave from this city.? So after three days the army of Sultan Shuhabuddin Mohammed Ghouri attacked the city and caught alive Rai Pathora the ruler of Ajmare city and took him away from there. The person who came to become disciple was drowned in the river and died.”

Afterward, he said “ Oh: Darwesh you should know clearly that if the Sheikh or spiritual master will be angry then he can disturb the world.”

Afterward, he said “He was heard by the tongue of Khaja Bakhtair Kaki that he was present in the service of Khaja Moinuddin Chisti for a period of 20 years and during this period he was not seen in the condition of angry with any person. But one day he was passing straight in the street and he was seen that one person caught his disciple Sheikh Ali and that person was asking to pay him his due money. The Sheikh was passed from him and he convinced him, but he was not agreed in this matter. So due to anger, he was throwing his cloth from the shoulder on the earth, and which was filled with gold coins. He asked that person to take from there the required money but he should not take more money from there. But due to his greediness that person's hand was dried there. So he said he was repenting in this matter, then he was praying for his hand so his hand was becoming well.”

Afterward, he said “Once Khaja Moinuddin Chisti was sitting with his friends and at that time one person came there and requested him to make him his disciple. But he came there to kill him. When he was seated there upon paying respect to him. Then the Sheikh smiled and said to him Darwesh visit Darwesh for the cleanliness and not for the cruelty. So you should do as per your intention or rectify your faith in this matter. So he stood and accepted that he was coming there to kill him and he went outside and thrown the knife which he was brought to kill him there and he becomes his disciple. Then he was become a firm believer and Sheikh was used to asking him to do every difficult and hard work

and who used to attend that work with sincerity and with much attention and care of his heart and mind.”

When he reached the place of the perfection, then was performed 45 Hajj pilgrimages and he died as custodian of the Holy Kaba in Makkah.”

Afterward, he said “ Oh: Darwish if there will be written felicity by eternity, then his condition will be like that person who came there to see the Sheikh with the wrong intention, but the Sheikh has cleared all his ill-will from his chest. So that person stood and accepted his wrong intention and paid respect to him said to him that there is clarity now in his heart about him. So, for this reason, he was becoming his disciple and he was getting the honour of the pledge with the Sheikh.

Afterward, he said, “ One person came to see him, and from him he was heard that the disciple should be firm in all works otherwise he will be ashamed on the day of judgement.”

The king who has knowledge of revelation

Afterward, he said “ Khaja Junaid of Baghdadi wrote in his biography the details of about the goodness of faith of the kings. Once one king who had firm faith and pious and who was person of revelation. He was sitting on the upper portion of the palace and from where he can see the below portion of the palace and along with him his wife, was also sitting there. When his sight was fall over on the activities of the court of Allah so he was looking at the sky for a long time. Then he looked downward. Then he looked to the sky for a long time. Then he was seen with his wife and wept so much. When his wife saw the event, then she asked the reason in this matter. So the king said to her that let it and ignore it. This is not matter to be disclosed. When his wife requested him in this matter very much then he told her

that when he was looking at the Tablet, and he finds his name was no more there. So I come to know that I should leave this world. When he saw the person in his place and he finds the gypsy who is standing in the lower portion of the palace will become his successor and who will marry you after me. When his wife heard all the details, then she told him now what he will do.? He said nothing should be done in this matter except to follow the fate as per willingness of Allah. Then he was called gypsy and was given his dress and made declared his successor and sent him by the army to fight with the enemy along with ministers and the royal court persons. As per the order of the king the gypsy left from there and fought with the enemy and captured the enemy and found the large booty in the war and presented all things in the service of the king. When the gypsy came back in the night and on the next day the king died. During the war period, the gypsy treated well with all army personnels so all become happy with him. When the king died, then he was become the king of that country and he has married the queen.”

Afterward, he said, “ When the prophet was left the world then many thousand Muslims were apostatized and they sent their application in the service of Abu Baker Siddiq (R.A.) and requested him to cancel the Zakat (religious tax as a basic in function of Islam) otherwise they will leave the religion of Islam. So he discussed on this matter with friends and some of them asked him it is better to follow leniency in this matter and cancel the Zakat. So he has taken out his sword in his hand and he said “ If they will pay less than Egal (the rope with which the bell tied to the camel's neck) then he will wage war with them with his sword.” When Ali Ibn Ali Taleb (R.A.) was heard this news he said it's not

a good thing if Zakat is cancelled then in this way slowly all Islamic commandments will be no more available in the religion of Islam.”

The Sheikh of Islam addressed Khaja Nizamuddin Badayuni and he said “ Many Darwesh came to see him and become his disciples and when they left for him, then their love with him was not remain in the same level in this matter. But Moulana Nizamuddin was become his disciple, but there was no change in his intention and temperament. If Allah wills his love will not be decreased.” So Moulana Nizamuddin stood and paid respect to him for this reason. On that day the Sheikh of Islam awarded him Qirqa (saintly dress) and black rag dress. And he said “ Among his disciples Moulana Nizamuddin will become an international personality and his disciples will remain in the world till the last time of the world and will be available all over the world.”

When the Sheikh of Islam was ended these benefits, then Khaja Saheb went inside of the house so for this reason all persons left from the meeting place but Moulana Nizamuddin was remained in the mosque of the shrine building

16

The kissing of the hands of pious persons

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Moulana Nizamuddin Badayuni, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, Sheikh Baderuddin Ghaznavi and some other Darwesh of the lineage of Chist were present there in the service of the Sheikh of Islam. He

told by his holy tongue “ Oh: Darwesh to kissing of each other’s hand is the practice of the holy prophet. One who will kiss the hands of the Mashaiq (learned person) then Allah will clear him from his sins and he will become just like a newly born baby from his mother’s womb.”

Darwesh and Mashaiq persons used to kiss the hands of each other so that they can hold the hands of the forgiving person and with their blessings they will be forgiven.

The blessing of shaking and kissing of the hands

It was a habit of the prophet that if any person want to say salam to him and shake his hands, then he used to first say salam to him and shake hands with that person.

Afterward, he said “ Ali Ibn Ali Taleb (R.A.) said he was trying his best to say first salam or shake hands with the prophet but he could not get that chance. ”

Afterward, he said “ Khwaja Qutubuddin was in the habit that unless he will not kiss the hands of all people, then he will not use to pass from any street and he will not move further on the way and he used to demand their good invocations for him.”

Afterward, he said “ After the prayer when the people used to shake and kiss their hands with each other then their sins will fall like the leaves of the trees in the winter season.”

Afterward, he said, “ There are goodness and blessing is available there for the both worlds in kissing the hands of the pious persons.”

Afterward, he said “ He saw one pious person in his dream and asked him how Allah treated him?” He replied, “He was shown there whatever he was doing in the world. Then there was came a command of Allah to the angles to send him to the hell.” During this period there was another command of Allah was came there

that once he was kissing the hands of Khwaja Sharif in the grand mosque of Damascus. So for its blessing he was forgiven in this matter.”

Afterward, he said “ On the day of judgement many sinners will be forgiven for kissing of the hands of a pious person and they will be free from the hell.”

Afterward, he said “ Upon the death of Hajj bin Yousuf, when he was seen in the dream and he was asked how Allah treated him.?” He said “ He is in the place of killing but there is still hope that he will be forgiven by Allah.” When he was asked for which good deed.? It is said “ Once in the meeting place he was kissing the hands of Khaja Hasan of Basra with respect. So for this good deed he will be forgiven in this matter.”

Afterward, he said “ When Khaja Qutubuddin Chisti used to leave the grand mosque, then his disciples used make a circle around him and he used to stretch his hand so that all people used to come there and kiss his holy hand.”

Afterward, he said “ It was seen by him in the book *Isar Auliya* in which one pious person said by swearing that the person who will kiss the hand of the Sheikh or pious person then he will be forgiven surely by Allah. Because one who will hold the hands of Mashaiq (learned person) is like the person one who hold the hands of the prophet Allah.”

Afterward, he said “ Whenever Imam Abu Hanifa of Kofa used to sit in his meeting place and if the visitor will come there, then he used to stood and shake his hands and also when the visitor will leave from there then he will use to stand and shake the hands.”

Afterward, he said “ Oh: Darwesh when Prophet Dawood (A.S.) used to sit on the throne for justice and equity so many persons used to visit him in the court to

redress of their problems and to get justice and equity for them. When any pious person of Bani Israel community used to visit him in the court then he used to stand from his throne and kiss his hands and used to look at the sky and say " Oh: Lord given grace to that person's hand. So allow him your protection." So oh: Darwesh as a matter of fact, all prophets of Allah were without sins, but they used to demand for themselves for goodness and blessing. And they used to say that due to kissing of the pious hands, oh: Allah forgive them. "

Afterward, he said when Prophet Yaqub (A.S.) met Prophet Yousuf (A.S.) and on that day he kissed the hands of the persons with great respect and reverence on the way who were coming and going from there. When he was asked in this matter, then he was told " Due to the blessing of kissing of the hands of the pious persons of Bani Israel Allah was provided him the meeting of his son. "

Afterward, he said " The prophet used to see one old lady and ask her to pray of goodness in favour of Mohammed." But in fact, in all creation there is nobody dearer to Allah than the prophet. As a matter of fact Allah created all things for the sake of him only. So when the prophet will demand the prayer of goodness, then it is must for us to demand goodness from the pious persons by kissing their hands."

Afterward, he said " When the prophet used to walk in the way, then if he will find any old person there then he will not move forward than those people. Because the prophet used to respect them very much because of their white hairs. When that old person used to kiss his hand, then the prophet used to kiss his hand first."

Afterward, he said " Once one young man was going into the lane who was in the condition of intoxication and

when he saw Abu Ben Adham was coming there, then he put his head on his legs with great respect and reverence and he kissed his hands. And in that night that young man saw him in his dream that he was walking in the paradise. Then he was surprised in this matter that he was such a great sinner but how he got such a grace.? Then he heard the divine call in which it was said that it is a fact in this matter. Because you have kissed today my friend's hand. So for this reason you have been forgiven. When he was waking up and he went into the service of Khaja Saheb and he was repenting.

Afterward, he said, " If there grace of Allah will be available then many thousand sinners will be forgiven for a sake of little mercy of Allah and they will be free from the hell."

Afterward, he said " When the people will shake their hands, then there will be many thousand mercies of Allah will fall there. When they will done kissing of the hands, then all mercies will befall upon them.

Afterward, he said " Oh: Darwesh, it is available in the mysticism that the people of mysticism in the mosques used to wait for the persons who should visit them so that they can kiss the hands of the visitors. Whether they will be engaged in the reading of the Quran or in the invocation."

The fulfillment of the needs of the needy persons

Afterward, he said " When Khaja Junaid of Baghdad used to sit on the prayer mat and he was engaged in the invocation when if there will be any visitor comes then he will leave his invocation of Allah and he used to talk with the visitor and while talking with him he uses to fulfil his requirements from his side. When that person left from there, then he will use to engage in the recitation of the Quran again."

Afterward, he said “ It is right for the pious persons sitting on the prayer mats, then they should busy in reading of the Quran. If there will be any visitor there, then they should leave the reading of the Quran and engage with the visitor. Because, as per the religion of mysticism, it is better to redress the needs of the persons and is better than daily recitals and repeating of the incantation. It is fact that the reward of the fulfillment of the needs of the needy person is equal of the one year’s worship.”

Afterward, he said “ One day Abu Saeed said he went to visit one pious person in Makkah for some of his needs. At that time that pious person was engaged in his worship schedule. So he comes back from there unsuccessful in this matter. When he was present at the meeting place of the prophet, he was sad and in the condition of grief. The prophet could able to know in this matter by the light of his prophet-hood and he was asked “ Why he is sad.?” He told him “ He went to see one pious person for the fulfillment of his needs with him, but he was engaged in his daily recitals. So for this reason he was returned back unsuccessful from his place.” The prophet said “ It is a right for him to be engaged in the work of redress of the needy persons. As per requirement of justice, he should leave his work of daily recitals and should redress the needs of the other persons and upon fulfillment of another person’s needs, then again he should be engaged in his work of recitals.”

Afterward, he said “ Oh: Darwish, when Khaja Shibly used to busy in the reading of the Quran and at that time if there will be any visitor, will come there, then he used to stand and kiss his hand and used to talk with him. Till he's sitting there he used to talk with him.

When he will leave from there, then again, he used to engage in the invocation.”

Afterward, he said “ Khaja Muhib said that how is such heart when the empyrean of Allah when comes to his door for some important work, but he will not engage to fulfillment of the needs in this matter.” Here he refers empyrean as the heart of the person. Because it is said in the saying of the prophet “ The heart of a Muslim person is the empyrean of Allah.”

Afterward, he said, “ Once Sultan Nasiruddin went towards Multan then he reached Ajodhan to visit me there and he upon fulfilling of the condition of the service then he was returned back from there.”

The good devotion of Sufi persons

Afterward, he said “ When he was upset and worried with coming and going of the persons so for this reason and he wants to enter into loneliness. Then there was thought came into my mind that it was not the practice of the masters of Chisti chain. But it was their practice to shake their hands with every person. So he was used to sit on the roof and used to stretch his hands from there and for this reason the people who pass from there used to kiss my hands and shake my hands and go from there. Due to the very much crowd and for this reason there will torn ten shirts everyday and the people used to collect the pieces of the shirt as felicity. So I was surprised in this matter for their good devotion. So see how they possess the confirm faith. When upon coming back from the Friday prayer he was used to upset with the large crowd. So one day one of the servant who used to spread my bedding and palm leaf mat pulled my leg to kiss it which was not looked me good for this reason. So that servant told me, “ Oh : Sheikh Farid is thankful to Allah as there many 100,000 peoples are there who

are desirous of kissing your feet. So I like his talk in this matter.”

Afterward, he said, “ One who is popular in the court of Allah, then such person is also popular in the mankind.”

Afterward, he said “ Once he was heard by Khaja Qutubuddin Bakhtiar that he was circumambulation with one pious person in Kaaba in Makkah there. At that time, one more person came there and said salam to that pious person and he began talking with him. So he was surprised in this matter as it is not good to talk with him there. He immediately addressed me and he said: “ He heard that the prophet was doing like this and once he did the same.”

Afterward, he said “ He was used to visiting his master once in a week or after a two week period. But against this Sheikh Badruddin Ghaznavi and other disciples used to present in his service always. When the time of the death of my master was near then at that time one pious person was much interested to become his successor. But at the time of his death, he told that the following things to be given to Farid.

1. The staff
2. The wooden sandals
3. The dress

In short, in the night when he was going to die and on that night I have seen an in dream in Hansi that he is taking to the court of Allah. So in the morning he was starting from Hansi and he was reached to Delhi within the period of four days. Qazi Hameeduddin Nagori was given me the staff, the wooden sandals and the dress. So upon praying two rakat of thanks prayer, I wore the above things of my master and I was staying in the house of the master for a period of three days in

Delhi. From there I was started toward Hansi. The reason for leaving from there is that one person named as Sirhanga came from Hansi to visit him in Delhi. He was visiting the shrine building three times, but he was not permitted to enter into the building by the guard. When he was come out of the building, then he put his head on his legs and began weeping there. So I asked Sirhanga why did you weep.? He said “ Your visit was easy in Hansi but it was becoming very difficult in Delhi.” At that time I told my friends I will go to Hansi. They told me your master Khaja Qutubuddin was, asked him to stay in Delhi. So why you are leaving from here. I told them “ The grace of Khaja Saheb is available equally in the city as well in the jungle. ”

Afterward, he said “ The reason of this event is that kissing of the pious persons is good in all conditions. So that from the kissing of some person there will be available salvation in this matter.”

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

17.

The group, which used to engage in the invocation of Allah

Today I was sanctified to touch the feet of the Sheikh then at that time in the meeting place Sheikh Baderuddin Ghaznavi, Moulana Nizamuddin Badayuni, Maulana Yahiah Sheikh, Jamaluddin Hansavi, Moulana Yahiah Gharib, Sheikh Burhanuddin Hansavi, and some other Darwesh were present there in the service of the

Sheikh of Islam. The discussion was about the group which used to engage in the invocation of Allah was in progress. He said with his holy tongue, " Oh: Darwesh as per the religion of Sufism and as per mysticism that person will not become Sufi and mystic unless he will not engage himself in the invocation of Allah. Because he do not know at the moment when he will be away from the invocation of Allah, then that time what graces will be taken out of him. So it is good to be engaged in the invocation of Allah as for as for as possible.

Afterward, he said, " One who will always drown in the invocation of Allah, then if there will be a sword on his head, but he did not know in this matter."

Afterward, he said " Once somebody was requested with a Derwish when he will engage in the invocation of Allah, then he should pray in his favour. He said, " Alas: at that moment of invocation of Allah, if your thought will come into his mind then he should away from the invocation of Allah."

Afterward, he said " When Junaid of Baghdad will be used to engage in the invocation of Allah, then he will be drowned in it and he was used to be in such condition for a period one year and also for two years and he did not aware of his condition in this matter."

Afterward, he said " Once Sheikh Moinuddin Chistii was engaging in the invocation of Allah, then at that time the world of the calamities were present in his service and said the calamities will fall down on the mankind. At that time one of his disciples came there and said him, " The ruler of the city want to expel him from the city." So Khaja Saheb asked him " Where is he.?" The disciple said " He went on the hunt." Then Khaja Saheb said " He was made a mistake. If he will reach safely and securely, then it will be a matter of

surprise.” When Khaja Saheb said these words then immediately it came a news that the ruler was falling down from the horse and died.”

Afterward, he said “ When the person of condition used to be engaged in the invocation, then the grace and problem both will present in his service. So if there will be difficulty in the fate of the person then he will given the difficulty. So oh: Darwesh that person is the wise one who will not disturb when they will engage in the invocation. Because nobody knows what will be said by the holy tongue in that condition.”

Afterward, he said “ When Khaja Bakhtiar Kaki used to engage very much in the invocation during his time and when the condition will be exceeded, then he was used to become unconscious for one day and one night on the prayer mat and then he will not able to know his condition in this matter.”

Afterward, he said, “ The people of mysticism think that heart alive, which will be engaged in the invocation of Allah and so one should not be away even for a moment from the invocation of Allah in this matter.”

The careless is not alive, and also, he is dead

Afterward, he said “ Once one pious person was left invocation of Allah so for this reason in that city a call was heard that so and so Sufi person was no more in the world. But when the people of the city visited his house and they find that the Sufi person is living in the house.” When the people were going back from him then he called all of them and he said “ Actually that call was correct. Because he was used to engage always in invocation of Allah. But he was left the invocation of Allah for some moment, so for this reason that called was heard that so and so Sufi person died.”

Afterward, he said “ The hearts of those persons are dead which are not engaged in the invocation of Allah. Because the people of mysticism think that the heart which is away from the invocation of Allah is as dead. Their saying is that the heart which is living will not be away from the invocation of Allah.”

The attack of Ibn Maljam on Ali Ibn Abi Taleb (R.A.)

It is said that when unfortunate Ibn Maljam was promised to kill Ali bin Abi Taleb (R.A.) so everybody told him that like you if there will be many thousand persons could not kill him. Yes, you can kill him if he will be engaged in the prayer or he will be in the invocation. Because in that condition he will be drowned in the invocation and in such situation he will not able to know little about his condition. One day he was engaged in the prayer and he was drowned in the invocation in such condition that he could not able to know his own condition due to his high level of worship of Allah. The unfortunate Ibn Maljam came there with a sword in his hand and attacked him from the right side and injured his stomach. When he was finished his prayer, then he finds himself in the blood and asked what is the condition.? Somebody told him, “ When was engaged in the prayer, then Abdul Rahman Ibn Malajam was attacked with the sword on him.” He said “ Thanks to Allah, he attacked me at such a time when he was engaged in the invocation so he could not able to know about his condition in this matter.”

Afterward, he said “ Once he saw one pious person in Lahore when he used to start his invocation, then he will go bazaar and sit in the hot oven in which breads are not being prepared there and after a long time he used

to return back from there and there will be no mark of fire burnt was not found on his body.”

When Shaikh of Islam has ended these benefits, then Khaja Saheb went inside of the house so, for this reason, all persons left from the meeting place.

18.

The service of Ulma (theologians) and Mashaiq (learned persons)

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Sheikh Baderuddin Ghaznavi Moulana Nizamuddin Badayuni, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. The discussion was progress about the service of Ulma (theologian) and Mashaiq (learned persons). He said with holy tongue that the prophet said “ One who love the knowledge and Ulma (theologians) and Mashaiq (learned persons), then there will be no sin will be recorded for him.”

Afterward, he said “ Their true love is as follows. If their love is true then they will follow them. And they will be away from bad deeds. And then their condition will become like this so no sins will be recorded in their deeds.”

A slap of Hadrat Khaja Qutubuddin Kaki

Afterward, he said “ Once one person was starting his journey to Delhi so that he will see Khaja Qutubuddin Kaki and repent there. During his journey, a prostitute also accompanied with him and she wanted that she should have established her relationship with that man at any cost. But that man’s intention was true. So he did not have any interest in that woman. At last at one place

both of them have boarded in one camel's saddle and that woman sat near that man and in between them there was no veil available there. Perhaps it happened that the man talked or his hand was approached towards her so for this reason he was seen that a man came there and slapped him and told him you are going to see such a pious person for repentance and doing such an action there. So for this reason that man could not see that woman after this event. When he reached in the service of Khaja Qutubuddin Kaki then he first told him that on that day Allah saved him greatly."

Afterward, he said " In this way one person was coming to see him at Ajodhan from Delhi with the intention to become his disciple. On the way, he wanted to interfere with one woman. At that time, one hand was appearing there by the invisible source and slapped him and told him you are going to become a disciple and you are doing such an action there."

In short when he came to see me in Ajohdan then I told him " See how Allah saved you greatly."

Afterward, he said " The friendship of Ulma and Mashaiq (learned persons) is the friendship of the prophet of Allah. So oh: Darwesh if any person who do the service of Ulama (theologian) and Mashaiq (learned persons) for a period of seven days sincerely, then he will become like a man who have done the worship of Allah for a period of 7,000 years."

Afterward, he said " The Satan used to deceive and defraud, but he could not deceive and mislead Ulma (theologians) and Mashaiq (learned persons). Because there is nothing greater than the friendship of the Ulma and Mashaiq."

Afterward, he said, “ In the heart if there is the love of Ulama and Mashaiq is there, then his sins will be burnt down with one particle of the love of them.”

Afterward, he said “ The learned (Ulma) persons are the successors of the prophets and Mashaiq are pious persons of Allah. If there will be no grace of Mashaiq and Ulma in the world, then there will be ill-luck of deeds of the people every day and there will be a fall over of 1000 calamities in the world. So oh : Darwesh the prophet was pride on these groups of his nation which are called Ulma and Mashaiq person because they are the pillars of the religion of Islam. So one who follow them, then he will be free from the punishment on the day of judgment.

The excellence of Alim (theologians) over Abid (worshippers)

Afterward, he said “ It is available in the saying of the prophet that one Alim Fakhia (theologian and jurist) is better than 1000 Abid (worshipper) persons. The worship of one day of Alim (theologian) is better than the worship of Abid (worshipper) for a period of 40 years.

Afterward, “ He said when Alim (theologian) or Sheikh is dying, then all things which are available in the sky and the world are presented before him. Because the lives of the people of the world are dependent upon the lives if Uma and Mashaiq. There is 1000 regrets for that city in which there are not available any Ulma and Mashiq.

Afterward, he said, “ When calamities befall from the sky, then it will be less effective in that city in which Uma and Mashaiq live there.”

When Sheikh of Islam has ended these benefits, then Khaja Saheb went inside of the house and he was engaged in the recitation of the holy Quran, so for this reason, this well-wishers and all other persons left from the meeting place.

19.

The scarcity of the rainfall

Today I was sanctified to touch the feet of the Sheikh and at that time in the meeting place Moulana Nizamuddin Badayuni, Maulana Badruddin Ghaznavi, Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. He said with his tongue that “ The scarcity of the rainfall is due to the reaction of the misdeeds of the people.”

Afterward, he said “If such condition will prevail, then he should give charity in this matter, and they should engage in the worship and prayers to Allah. So that due to the blessing of their worship and prayers there will be rainfall from the sky. Once it was happened that due to the scarcity of the rainfall the fields of the crops were damaged and the people began dying for this reason. So all people gathered in the service Zanon of Egypt and requested him to pray for the rainfall. He told them to gather in the mosque and when the people gather there, then he stood on the pulpit and he was reciting the supplication for the rainfall and he was looking at the sky and he said “ Oh : Lord, if there is someone's foot is blessed there in the gathering, then sends the rainfall.” Upon saying these words of Khaja Saheb, suddenly the heavy rainfall was started there and which was not stopped till seven days.”

The rainfall is due to the prayer of pious persons

Afterward, he said " Once there was scarcity of water in Delhi city. The people requested Nizamuddin Abul Moid for the rainfall. So he stood on the pulpit and recited the supplication of the rainfall and he was looking at the sky and he said oh :Lord, if you will not send the rainfall then he will not live with the population and he will go to the jungle and he will reside there. Upon saying this he was getting down from the pulpit, then there such a great rainfall was stated that there was not limited to it."

Afterward, when he met Khaja Qutubuddin then Khaja Saheb told him " We were proud of our devotion with you that you are close to Allah but why you have said that if there will no rainfall then you will not live in the populated area and go and live in the jungle area." Sheikh Saheb told me that he knows well that surely the rainfall will be there." Khaja Saheb asked him how he did know in this matter.?" He said " Once on the sitting on the floor near Sultan Shamuddin there was arguments between me and Syed Nooruddin Mubark and I said such things to him with which he was angered with me in this matter. When the people requested me for the supplication of the rainfall then I went to the mausoleum of Syed Saheb and said there " You are angry with me and the people are requesting me to pray for the rainfall and if you comprise with me then I will pray on this matter otherwise I will not pray for the rainfall. And he heard the call that there is comprise in this matter so go and pray for the rainfall."

Afterward, he said " Oh: Derwish, once there was starvation in Basra city and there was no rainfall there. The people gathered there and requested Hasan of Basra for the supplication of rainfall and if he will pray then surely there will be rainfall. When there is very

much pressure on him, then he asked all of them to gather in the grand mosque in Basra city.”

So Khaja Saheb after the Friday prayer, stood on the pulpit and recited the supplication of rainfall there. He brought turban and robe in the sleeve and he took out these things to the pulpit and prayed to Allah and he said due to the dignity of this dress which was touched by the prophet of Allah send the rainfall. Still, he has not completed his prayer, then heavy rainfall started and there was such rainfall that which was not stopped for a period of seven days in Basra city.”

Afterward, he said “ There was severe starvation in Delhi city so, for this reason, all Mashaiq (learned persons) and all people left for the city and went into the field for the supplication of the rainfall. Sheikh Nizamuddin stood on the pulpit and recited the supplication of rainfall and he was taken one cloth from his sleeve and he was looking at the sky and said something by his lips so then the rainfall was started there and afterward it was continued heavy rainfall. When Sheikh Saheb was returned back to his house, then he was asked about the cloth. He said, “It was the edge of the shirt of his mother.”

Afterward, he said, “ In the city where there is no rainfall then verse Duqan from holy Quran should be recited during the night time.”

When the Sheikh of Islam has ended these benefits, then he was engaged in the worship of Allah so, for this reason, I and all other persons left from the meeting place.

20.

The miracles and revelations

Today I was sanctified to touch the feet of the Sheikh and at that time at the meeting place Moulana Suhabuddin Bukhari and some other Darwesh were present there in the service of the Sheikh of Islam. The discussion about the miracles and revelations, was in progress. He said with his holy tongue "As the miracles of the prophets is reality and in the same way miracles of the holy persons are also truth." As per requirement of the religion of mysticism, it is not good to disclose miracles. It is written in the books that Allah made obligation for the holy persons for not to disclose their miracles in the same it is made obligation for the holy prophets of Allah to show their miracles to the mankind. In short, if one who will show his miracle, then he will become a person who is not following an obligatory thing.

The stages of the mystical

Afterward, he said " Our masters of Chistia chain have shown us 15 grades of mysticism. Among them, its fifth grade is miracles and revelations. If during this grade if the mystic person will do revelation, then it is not legal. The mystics should pass 15 grades then he should do revelation in this matter.

Afterward, he said " Khaja Qutubuddin was asked how the people should know that any person is made progress and he is perfect in the stages of mysticism and he was completed all grades." He said " If he would blow on the dead body, then the dead body will become alive by the order of Allah, then understand in this matter that such person was reached at the height of the perfection."

Afterward, he said, " When Khaja Qutubuddin was explaining these benefits, then at that time one old woman came there by weeping and she said salam to

him and she said that she had one son who was innocent and to whom the king was hanged him on the cross. Upon hearing this he was standing with his staff along with his friends and he went outside of the shrine building. The old woman was walking ahead of all of them. When he reached near the dead body of the boy where many persons of Hindu and Muslim were there in the gathering around the boy's corpse. Then Khaja Saheb prayed Allah and he said " Oh: Lord, if the king was hanged him on the cross due to no guilty reason, then give him life again." Still Khaja Sahib's prayer was not completed then boys become alive and stood there and began walking. On that day many thousand Hindu persons were accepted the religion of Islam. Afterward, he said " Khaja Qutubuddin addressed his disciples that no person could not able to get position more than this which was available to the spiritual masters of the Chisti order of Sufism."

The excellence and piousness of mother of Khaja Farid Ganj Shaker

Afterward, he said " His mother was pious woman and her excellence was well known. Accordingly, once one thief entered the house and at that time all persons were sleeping there, but she was waking up there. When the thief could not able to go outside of the house, then he said if there are male members in the house and who are like his brother and his father. If there is a woman in the house and who is like his sister and mother and due to horror his sight is lost. So they should pray for his light of eyes, then he will promise that he will never involve in the robbery in his entire life. Upon, hearing this my mother prayed for the recovery of his eye sight so he got the light of his eyes and he left from the house. At the day break my mother did not disclose

this event to anybody in this matter. In the morning time that the thief came there to his house along with his family members with a pot of buttermilk on his head and he was accepted into the religion of Islam and he repented of the work of theft.

The miracle of the prophet

Once the prophet and Abu Baker Siddiq (R.A.) went towards mountain side and where they find Abdullah bin Masood was grazing the goats there. The prophet was asked some milk from him, but he said to him that " He is a trustee so how he can give the milk to him.?" Abu Baker Siddiq (R.A.) said to him, " He is the prophet of Allah and myself is his friend. If you give some milk, then what will be happening to you.?" He said "He is trustee and there is no permission in this matter to give milk." The prophet asked him to bring such a she-goat who did not give birth of goats. When it was brought then the prophet touched her back with his hand, then that she-goat was given very much milk that there was no limit to it.

Afterward, he said " It is known that she goat till her life used to give daily five liters of milk."

The miracles of the pious persons

Once he arrived in Ghazni as a traveler there. I have seen there one person in the cave and who was pious person and he was engaged in the worship of Allah there. I entered into the cave and said Salam to him. He replied my salam and asked me to sit there. After some time he told me, " Oh dear, he was in that cave for a period of 30 years in the worship of Allah and his sustenance is received by an invisible source there. If he will get something, then he eats the same and if it is not

available anything, then he will be thankful to Allah in this matter.”

In short the prayer time came then he was joined with him and want to see how we will break the fast. There was a tree of dates was there near of that cave. So that pious person shakes that tree and ten dates were fallen down there. He was giving me five dates and he himself eat five dates. But there was no water available there. So he strikes his feet on the ground and one water spring was appearing there. When he was leaving from there, then he was paid respect to him at that time he was given me five gold coins from the inside of his prayer mat.”

Afterward, he said “ Oh: Darwish once he and Sheikh Jalaluddin Tabrizi were reached to Badayun. One day we were sitting inside of the porch of the house, then one butter, milk seller while putting the pot on his head was passed from there and who was from village Musa, and that village people were well known for theft and robbery.”

In short when he looked at the face of Sheikh Jalaluddin then there was effected in his heart. When Sheikh Jalauddin looked at him, then he said that “ There are such brave persons are there in the religion of Islam and he becomes immediately Muslim on the spot. He was given his name as Ali. He becomes Muslim and brought 100,000 Jetil local currency of India and given to him. Sheikh Saheb accepted that amount and asked him to keep with him and asked him to spend the amount as per his advice. From that amount he used to give some amount to the needy persons. From that amount he will used to give needy person 40 Or 50 Jetil or some, less or more than these amounts, but every person will be paid not less than 5 Jitil. When one Jitil

was left, then Ali thought now Sheikh will ask him to pay 5 Jitil. So from where he will bring 4 more Jitil. When he was thinking like this one beggar came there and asked for help to him. He asked him to pay one Jitil. So that person was surprised in this matter. When Sheikh was leaving from that place Ali then wants to accompany with him. So he told him to go back. Sheikh tried his best and convinced him in this matter. But he requested him greatly. But at last Sheikh told to go back there is reason in it because this city is in your favour and when Sheikh was left from that city Ali came back to his place."

When Sheikh of Islam has ended these benefits and he went inside of his house so, for this reason, I and all other persons left from the meeting place.

21.

The respect of the spiritual master

Today I was sanctified to touch the feet of Khaja Saheb and at the meeting place Moulana Yahiah Gharib, Moulana Nizamuddin Badayuni, Sheikh Jamaluddin Hansavi, Sheikh Burhanuddin Hansvi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was a discussion about the respect of the spiritual master was in progress. He said with his holy tongue " Oh: Darwesh, the disciple should obey the order of the master willingly."

At the situation, he said "Once Khaja Qutubuddin was asked what extend are the rights of the master on his disciple.? He said, " If he will carry his master on his head for his entire life during the journey on the way of Hajj pilgrimage then he will not fulfil his rights."

Afterward, he said " He was with Khaja Moinuddin for a period of 20 years during the journey and stay

period. Once we have reached a jungle in which even the birds could not enter there. We have wandered in that jungle for a period of 3 days. I heard that there is a mountain near that jungle in which one pious person used to live there. At that place he was giving me two hot breads from inside of his prayer mat and he asked me to go and convey his salam to him and give the breads to that pious person. When I have placed the breads before the pious person and conveyed salam to him. Then that pious person gave me one bread and he kept one bread at the time for his breaking of the fast. He was given me four dates from the prayer mat and he told me to give these dates to Sheikh Moinuddin. When Sheikh Moinuddin saw those dates, then he was very happy and he said " Oh : Darwesh the order of the spiritual master is just like the order of the prophet. So one who obeys the order of the master then he is obeying the order of the prophet of Allah."

Afterward, he said with his holy tongue that the prophet of Allah says " There will be two comforts which will be available to the fast, keeping person one is at the time of the fast breaking and another at the time of sighting of Allah."

When the fast, keeping person will complete the fast, then he will get these two comforts. Due to thanks to Allah, he was fulfilled this obedience so he was expected these two graces for him.

Afterward, he said " Oh: Darwesh there is a reward for every obedience and reward for the fast, keeping is a sighting of Allah. In this way, the fast, keeping a person will be happy at the time of the breaking of the fast and, in the same way, he will be also happy for expecting the sight of Allah."

When Sheikh of Islam has ended these benefits and he put his head down in meditation and he was in that condition for some time and then he stood and was engaged with the condition of the surprise so, for this reason, I and all other persons left from the meeting place.

22. The grief and misery

Today I sanctified to touch the feet of the Sheikh and in the meeting Moulana Bahauddin Gharib, Moulana Nizamuddin Badayuni, Sheikh Jamaluddin Hansavi and some other Darwesh persons were present there in the service of the Sheikh of Islam. There was discussion about the grief and misery were in progress. He said with his holy tongue “ Oh: Darwesh when there will be a fall of grief and misery on the man then he should think that why and from where it was falling upon him. So he should take warning from it. One who will be in the condition of obedience, then he will not face any kind of grief and misery condition. For this reason not only the rope for him is made, large, but also, he will be kept safe from such things which will cause him disrespect and disregard.”

Afterward, he said Ayesha Siddiqa (R.A.) said “ If there will be thorn be thrust at her feet, then she will come to know the reason of it.”

So when there will blame upon her than she was told in her hymns to Allah “ Oh: Lord, I know why there was blame upon her. Because the Prophet of Allah used to claim of Your love but he had some of his nature of the

inclination with her. So for this reason, there was blame upon her.”

The benefits of patience on the misery

Afterward, he said “ Oh: Darwesh those who will be patience on the misery then Allah will put an end their sins. “

Then he said “ Pain and problems are good things which clear the sins of the mankind. The thing which will clear the mankind is problem.

Afterward, he said felicity is an expiation of the sins.

Upon this he said “ He was heard by Khaja Qutubuddin that once he was present in the service of Khaja Moinuddin Chisty, and he was seen that there was a decline in his health but he was not seen praying for his health. But he was used to pray “ Oh : Lord, where there is pain and misery, then send them to the life of Moinuddin. On one occasion Khaja Qutubuddin told him “ How you will pray that and ask to involve in severe grief and misery upon you. He said “ One who prays like that then think it's a sign of his correct faith. Then he will be free from the sins and he will become like a person who have just born from the womb of his mother.”

Afterwards he said “ It was the practice of Rabia of Basra that she used to desire and wish for illness and pains for her and on the day when if there be no fever type misery, then she will pray with Allah “ Oh: Lord You may have forgotten this old woman and not sent down misery on her.”

Afterwards he said “ When Junaid of Baghdad will suffer from fever, pain or problem, then he used to perform the prayer of thanks of 1000 rakat every day.”

Afterwards he said “ When the time of recovery of health of Prophet Ayub (A.S.) was there, then one insect was falling down from his body to the earth but he collected the insect and put on his body. So it stings him so he was made a slogan and he was fallen on the earth. At that time angel Gabriel came there and said it is the command of Allah for that insect to fall on the earth. But due to disobedience to the order of Allah you have collected the insect from the earth and put it on your body. So one who will do disobedience, then he will be punished in this way.”

Afterwards, he said “ Oh: Darwish once he was in the service of Khaja Qutubuddin Kaki and at that time Sultan Shamsuddin sent his minister there and he requested him for the health of the king. When the minister came there and requested for the health of the king then Khaja Saheb asked the persons in the meeting to recite a verse of Fatiha sincerely for the health of the king. When the persons recited the verse of Fatiha then the Sheikh told the minister “ To go the king became healthy.” But the illness is signifying of the perfection of Eman (faith) and due to this reason the sins will be forgiven by Allah.

When the Sheikh of Islam was ended these benefits and he wept and he said “ Oh : Darwesh on this way the lovers made the pain and calamities as their food. When there will no fall of calamity on them, then they will mourn in this matter. Because on that day, their friend did not remember and ignored them. If he will not ignore them, then surely he will be remembered them and involve them in some illness or calamity. Whenever he will face pain or calamities then he will use to perform the prayer of thanks of 1000 rakat. In this way, such thanks will be shown to the friend for remembering

him. So oh : Darwesh on the way of love such person is truly one who desires very much for the pain and calamities because the pain and misery are always a source of the light and secrets of Allah.”

Afterward, he said “ Oh : Darwish, Khaja Mansour Hallaj was in suffering from fever for a period of one year and during this period, nobody has not seen him decreasing his sincerity of worship of the Allah. But he was increasing his worship in that condition of illness.

Afterward, he said “ Oh: Darwesh the people of mystics wrote that pain, problems and calamities are like sweet to the persons of love which are distributed among the children at the time of happiness so that they should feel happy in this matter.”

So if there will be no grace in the pain and misery, then Prophet Adam (A.S.) will not accept both of them. If in grief and sorrow there will no very much comfort, then Prophet Ayub (A.S.) will not do patience. If there will no shock and fondness in misery and calamities then Prophet David (A.S.) will not desire them and will not do endeavours in them. So while considering these matters the prophets, pious persons and the lovers wished very much for the misery and calamity. One who does not have pain in this world, then he will not become successful in this matter.”

Afterward, he said “ Oh : Darwesh when the Sheikh of Islam said these words with his holy tongue, then he shut, tears from his eyes and he said “ Oh : Darwesh person, we are travelers and we are sitting on the calamity and which is known as the world. Suddenly our capacity of life will be folded and our final place and destination is grave. Upon saying this he was standing and he was engaged in the condition of surprise.”

During the period of 12 years the words which are heard from me with the Sheikh's holy tongue of literacy, secrets and symbols, are recorded in this collection. If the age will allow me for some time, then I will record the sayings of the Sheikh.

The End.